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THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

EDITED BY

NORMAN PENNEY, F.S.A., F.R.Hist.S.

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THE JOURNAL

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and Stockings, for FIFTEEN GUINEAS per Year,

When I was *From an original prospectus in D.*
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1823 my father, having prospered in business, took a

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Our Quotation—4

*"The precepts of our fathers bear no seal
The wisdom of the children may not break."*

Quaker Quiddities, 1860, see page 27

Schooldays in the Twenties

A Reminiscence for my Grandchildren

By CHARLES TYLOR

1895

My parents, Henry and Mary Tylor, lived at No. 4, Cripplegate Buildings, in the city of London. Here my sister Elizabeth, and two elder brothers, Joseph Savory and Henry, were born, within hearing of the many hammers of the copper-smiths who worked on tea-urns, kettles and warming pans from morning till night. Thence my father removed to Artillery Place, Finsbury Square, where I was born, 11th month 21st, 1816, Mary Ann Harris, whose parents lived next door, coming into the world on the same day. My grandmother went from one house to the other.

When I was five, Rebecca Godlee, of Lewes, came to our house as governess and taught me writing. Early in 1823 my father, having prospered in business, took a

house in the country—No. 25, Highbury Place, Islington, a commodious dwelling with a large garden. Although now part of London, it was then so much in the country that we had to protect our fowls and pigeons from pole-cats and other marauders. Here a young woman Friend, Lucy Betts, who died in First Month, 1890, at the age of 91, and was then Lucy Sturge, came to teach us. Pretty much all that I recollect of her rule was that we had tickets for lessons correctly learned, and of which so many “goods” made an “excellent,” and so many “excellents” a “super-excellent,” and so many of these last were rewarded with a prize. She sometimes remained after schoolhours and read aloud, my mother being present. The book was a translation of Numa Pompilius, of which I understood nothing, but I liked to hear her melodious cadences. For a while, instead of her coming to us, some of us went to the day-school kept by her and her sister in Goswell Road, Islington, where the little boys in recess time were allowed to sit astride of the long desk and stick the backboards into the round ink-stand holes, as masts for our ship. To the other use of the backboards we had a strong objection, as also to the taps on the head from the thimbled finger, which we sometimes got here, or it may have been at the next school. Previous to this my two brothers had been sent to the school at Tottenham, kept by Priscilla and Fanny Coar: they were thence removed to boarding-school at Rochester in 1823.²

I went to another dame-school nearer home, of which I recollect about as much as of the Betts's, and chiefly that the mistress had a forbidding look, that I carried my books in a blue baize bag, and that we were set to learn by heart from a little picture volume of ancient history, with a smooth red cover. I can see now Alexander the Great at table with his generals, a huge ornamented cup to his lips, which the book informed us held six bottles of wine, and which he emptied at a draught!

These preliminaries over, the eventful day came when I was promoted to boarding-school. To the best of my recollection I went first for a few weeks in the autumn of 1824, before I was eight years old, and became

a regular scholar at the beginning of the next year. Having older brothers already in the school, and probably being troublesome as the only boy at home (for I was a restless child) were the reasons for my entering so young. I remained there four years. This time and the scenes which belong to it: the schoolroom, playroom, playground and cricket field, the teachers and boys, the lessons, games and walks, are punched deep into my memory, and ever since, from time to time, I have lived them over again.

The school stood on a hill in the outskirts of the city, and commanded a view of the river Medway, above Rochester Bridge, with its many windings known as The Seven Horse-Shoes. The prospect was pleasant and pretty extensive looking across the river to Cobham Park, the seat of the Earl of Darnley. The schoolhouse, which was connected with the dwelling-house by a corridor, consisted of playroom and junior classroom below, and a large, well-lighted upper classroom above. The playroom was open in front to the playground, the room above being supported on that side by three pillars. The playground was of good size with a bed of flowers and wall-fruit trees at the upper end, which belonged to the house, and a plot behind the lower class-room, divided into a number of small squares for such boys as loved gardening. Not a few brought this taste with them, and there were always applicants for vacant lots. On the opposite side to the house the playground was bounded by a very low wall, with a strip of kitchen garden beyond at a lower level, down which a wicket led with steps and so by a path to a large cricket-field, which sloped down to the marshes and the river, with scarce sufficient level ground for the game. The memories of the cricket-field are sweet, especially of the idle hours spent there on a Seventh-day afternoon in summer, when we used to lie at full length on the grass, make burrows for our white mice, cut whistles and pop-guns, read and talk and indulge in the excellent gooseberry tarts made by Friend Drewett and sold to the boys by blind Benjamin Bishop,³ whose prim daughter Abby guided his steps and took the pence. There were seven tarts for sixpence, and twopence apiece provided a feast for three boys. I

recollect one day being on the grass at the higher end of the field with Uncle Henry and Henry Pace, and having begun on our six pennyworth, when a lady and gentleman came along the narrow public path just above us, which led through the field. Henry Pace, seeing them coming, caught up a couple of tarts and offered them to the strangers, who smilingly declined to take them. He had brought with him from home a politeness of behaviour which was, I imagine, but little known in the school. The little boys ran races on the level strip at the bottom of the field, along which ran another public pathway, but were sometimes disturbed by the "louts," who would make off with anything they could get.⁴ One took my cap, putting it on his head under his own; one of our big boys ran after him and got it back. Near this path was where we bathed, a sorry place, for we had to run through marsh and mud. There were three games at cricket, the older, the middle, and the little boys; the older taking the level shelf half-way down the field: a strong batsman, like Bob Womersley, could send the ball into the marshes, where it was hard to find and was brought back covered with mud. In playing this fine old English game we knew nothing of "elevens" and "overs" and the other scientific rules of the present day.

The lower classroom was small; and only very dull boys remained long in it. The large schoolroom was reached from the playroom by a narrow stair, and was separated, but not divided, into two halves with the stove between, each half being under the jurisdiction of one of the two masters, John Ford and Lambert Weston the elder son of the Principal, R.L.W. John Ford's division was at the end farthest from the door, and his high desk, which was hollow below, stood under a large window which overlooked the cricket-field and the Medway. Over the stairs, in a corner of Lambert Weston's side, was a small classroom occupied by James Elliott, the Latin Master, a Scotchman, and the only other resident teacher before Lambert's younger brother, Jasper, was made master of the lower school. As older boys left, and their desks became vacant, the little boys were drafted up from the lower school, becoming pupils of John Ford or Lambert Weston according as it

happened. Your great-uncle Joseph and I had the advantage of falling to the former ; Uncle Henry took his place under the latter, which he always regarded as a great misfortune, for that master was little fitted for the training and education of boys. Each of the two masters taught his boys all the English branches of instruction until they left the school.

Latin, as I have said, was taught by James Elliott. He was a worthy Scotchman in the wrong place. Deficient in the qualities required for ruling wilful and turbulent boys, in whom his broad accent excited perpetual ridicule, he must have led an unhappy life. When I first went he took turns with the two other teachers as master on duty, but the boys became so disorderly, and even uproarious, during his "week," that another arrangement had to be made. Once when Uncle Henry was at tea with some other boys in the parlour, an indulgence which was granted to all in turn once in the half-year, "Jimmy," as we called him, stayed behind with the boys and opened his heart to them. He said he had been sadly disappointed in coming to the school, for he did not understand the boys and they seemed not to understand him. This would not apply to some of the First Class, such as William J. Capper and Thomas Gates Darton, who read their Virgil with relish, and valued the teacher.

French, German, and Drawing were taught by visiting masters, who had but little to recommend them, the German being a man of bad character, and the Frenchman, like so many foreigners, quite unacquainted with discipline. The thoughtless boys got as much amusement out of him as they did out of James Elliott, being well pleased when they could provoke him to say: "I will put you in de door, I will pull your ears as long as dawnkeys."

The system of instruction was defective. There was, so far as I remember, little of real hard work, and there was much waste of time. Reading, Spelling, Writing, Arithmetic, Geography, with English Grammar according to Lindley Murray, were all well or fairly taught by John Ford ; but an unconscionable amount of time was consumed in transferring the sums from the slate into

the ciphering-book. This exercise, which took up a large part of the afternoon, was prolific of trouble to the boys, from mistakes, blots and careless figures ; it must have been a much greater trouble to our teacher whose duty it was, besides maintaining attention and order, to mend the quill pens which were incessantly taken up to his desk. It was no wonder that his temper, naturally irritable, showed itself in hasty words and actions, and then the boys would whisper to one another: "I say, John Ford's waxy." Mental calculation was added to the curriculum whilst I was at school. I recollect when the whole school stood round John Ford's desk to be exercised in the quickest and most correct answers to questions in arithmetic, William Bevan took the first place (some First Class boys had then left, I think Thomas Gates Darton amongst them). My brother J. presently took his stand by W.B. ; then my brother Henry stepped up many places and stood next ; and soon afterwards I followed from nearer the bottom and took the place next to him. I can see it now : John Ford and the circle of boys. I have no recollection of learning history ; some little instruction was given in chemistry, and perhaps in astronomy.

At the end of each half-year (for terms were then unknown) we wrote specimen copies in Running-hand, German Text and Old English, some of which were very well done. The Running-hand consisted of short poems, Felicia Hemans', then at the height of their popularity, being the prime favourites. Amongst these were " Birds of Passage," " The Better Land," " The Invocation," " The Monarch's Death-bed," " The Shade of Theseus," and of other poems Scott's " Highland Coronach," and " Helvellyn."

We learnt hymns and verses by heart and had to repeat them before the school ; and on First-day mornings before breakfast we learnt passages of Scripture. I can see the boys at their desks, the little ones (unless my memory deceives me) with clean pinafores, conning a Psalm or a passage in Matthew with their hand over the verses to see if they knew them. In this way I made the XIXth, XXIIId, and CIIId Psalms and the Sermon on the Mount part of myself, as it were, which has accompanied

me ever since, and I recollect an impression that the language, especially of the XIXth Psalm, was something musical and higher and more sacred than what I read elsewhere. The thought of the heaven's and the firmament uttering and showing God's handywork, of the sun going forth like a strong man to run a race ; the varying notes regarding the law, the commandments, etc., of the Lord, and their effect, and that they were more to be desired than gold and sweeter than the honeycomb, seemed to exert a vague elevating influence over me, although I did not then at all receive them as affecting my conduct. A new impulse was given to our acquaintance with Scripture by a visit from Joseph John Gurney. He brought with him his "Lock and Key," an oblong book in brown paper cover (of which each boy had a copy) comprising the prophecies concerning Christ in the Old Testament and their fulfilment in the New. These were given us to learn by heart, and thus, "I will put enmity between thee and the woman," "Balaam the son of Beor hath said," and "There shall come forth a rod out of the stem of Jesse," with many other heavenly words, were deposited in the hidden store-house of the memory side by side with "The Lord is my Shepherd" and the Beatitudes. To say this is perhaps only to refer to what is still in use in our schools, but the reference to its origin may be interesting. Of course I saw J. J. Gurney but was too small a boy to get near him. His brother Samuel also paid us a visit, and presented us with six geese for dinner, a donation which was highly appreciated. His son, the late Samuel Gurney, was a scholar.

Prizes were given at the close of each half-year—books, knives, etc. At the desk next to mine was a tall boy whose capacity for learning was small. The prizes had been given ; there remained over a pocket knife. I happened to be standing by and heard John Ford name this boy to the other masters and say : "He hasn't made rapid progress, but he has been industrious ; I think we might give him the knife." So he was called back and received the meed of honour.

In the schoolroom was a narrow closet with a few shelves of small books, I do not remember that they

were much in general request, except "The Percy Anecdotes" in sixteen volumes. Although I was but little acquainted with the contents of this meagre library, I made, for my own amusement, a catalogue of the books. All books brought to school were to be shown, but I have no doubt a good many were smuggled in. Of these I remember three, "Baron Trenck," "The Old English Baron," and "The Castle of Otranto." The two brothers Trenck were worthless adventurers, but the ingenious and persevering contrivances of the Prussian Trenck to escape from prison were such as to fascinate the dullest boy. The second I never read; the third I have looked at since, and though bearing the illustrious name of Horace Walpole, it is about as absurd and tasteless a story as you could find. I have some recollection also of a little book of vulgar songs which was kept very secret. Some better books were brought by the boys. I can remember joining a little group in the playground to whom a big boy was reading "Leonard and Gertrude," a tolerably dry tale by the famous Swiss educator, Pestalozzi.

Breaking-up day, the day before we went home, was the great festival of the half year. The minds of all, big boys and little, were filled with its doings, imaginings and expectations. It was a whole holiday. At the mid-summer occasion the older boys went out early and brought in great quantities of branches and flowers (where they got them I did not know), and tapestried the schoolroom walls with garlands and mottoes, such as "Home, sweet Home," "O festus Dies," and the month and day. I thought it a charming sight and can still recall the scent of the flowers and greenery. I have no doubt John Ford was at the bottom of the demonstration. I had by me for many years a breaking-up lyric, in his own handwriting, which I always understood he himself composed on one of these occasions.⁵

John Ford threw himself heartily into his pupils; he played with them, conversed with them, and joked with them; and yet with all this he maintained his authority; and was indeed the pillar on which the school rested. It was not unusual to see him walking round the playground with two or three of the older boys on each

side of him, as many as could hear him, all linked arm in arm. One day not long before he left the school, and when it was already in a precarious condition (a fact which was well known to some of the older boys), as he was walking in this way, a cheeky fellow, not a Friend (there were three or four non-members in the school), said suddenly : " John Ford, this school is like a haystack which has been built askew and would fall down if it were not held up by a strong prop, and you are the prop." John was ready with his answer : " Now, now, Grestock, if thou wants to flatter anybody, lay it on gently, don't spread it on so thick." I had this from your great-uncle, Joseph, who was one of the party.

My father always came at least once in the half year to see after his boys. The rejoicing on the occasion was not confined to us, for, if I remember right, the school generally had a holiday. He was expected on a certain day which turned out wet. In the morning John Ford and my brother talked it over. The latter said : " My father won't come to-day, it is too wet." John Ford answered quickly : " Joseph, I know thy father better than that ; nothing will prevent him from coming to see his boys." Said Joseph : " I bet thee 5s, he doesn't come." " Done," said John. My father came, but I have no idea that the money really passed.

At one end of the playroom a large bell was hung which was pulled for collect, by the master whose week it was, before school and meals. Very often the bell sounded in the middle of a game, and being forced to break off was one of the trials of the day. My brother Joseph, being vexed one day by the unwelcome summons, muttered as he came in : " Hang the bell." John Ford, who was ringing it, heard him, and instead of keeping him in for the offensive word, only said quietly : " Joseph, the bell is hung."

But although he possessed the happy art of putting himself on a level with the boy mind, he was careful to use his influence to raise the moral and intellectual tone. As we learn from his memoir, he early became a disciple of Christ, and by the time we are speaking of he had learnt many of the Master's lessons. Soon after I entered the school, when not much over eight years

of age, John Ford's twenty-fourth birthday took place, an occurrence which I recollect because it was on the same day as that of my eldest brother, who was just half his age. An entry in J.F.'s diary of about that date records the hard strife which through these years he had waged against evil; and which he thus sums up: "In reviewing these painful struggles how gratefully can I now recognise the hand that led me through the wilderness, and that has kept me to this day." Few if any of the boys probably knew or divined his inner life. My own religious convictions did not come till years after I left the school; not even the visit of Joseph John Gurney kindled a spark of spiritual devotion in my heart. John Ford contrived, we knew not how, to inform himself of everything that went on in the school. The common saying was: "John can see through a brick wall."

Next to the breaking-up days in our annual calendar came the excursions, sometimes to Cobham Park, sometimes to Burham Downs. I think the latter was the greater favourite. The way to it led along the chalk Downs some three or four miles, overlooking the Medway. You passed Fort Clarence with its great guns and the deep military trench which goes down steep from it to the river, constructed to rake any hostile vessel which should make its way up the stream. At the time now spoken of the Fort was used for insane prisoners. The favourite time for this excursion was the autumn. The low banks by the wayside abounded in the empty houses of innumerable snails, marked with beautiful various coloured bands; but we did not collect them for their beauty but for their thickness, pressing them one against the other at the apex till one broke, each boy counting how many his shell had "conquered." There was clay in the road, and the boys would cut supple sticks, and working a ball of clay on the end would cast it like a stone from a sling. The older boys carried with them hammer and chisel to chip the fossil shells and spines out of the chalk. Lambert Weston had a collection of such specimens; and a quarry in the neighbourhood abounds with fossil remains of the lower chalk; but I do not think much was done towards a scientific acquaintance with

extinct life. There was plenty of talk and frequent change of partners by the way. I recollect there being with us in one of these rambles a former scholar, then grown to a young man, who described to several of us the construction of an air-gun, an instrument quite new to me. Burham Downs, which descended by a steep slope to the river shore, was sprinkled over with thicket and gorse, a most delightsome place to satisfy boys' curiosity and desire of possession. We gathered hazelnuts, blackberries and sloes and caught lizards and blindworms, all of which we carried home in triumph. Sometimes a boy would come upon a viper, which of course he killed. We took our dinner with us. There was a small house of entertainment at the bottom of the hill, where, on one occasion, we were allowed each a mug of beer, being asked which we preferred, quality or quantity. Some of us youngsters were pretty well tired before it was time to return, and I recollect the weariness of the march home on a warm day. Some of the little ones, with myself, to beguile the way would run on a space before, and then lie down to rest, and so manage to get along till we came to the mill near the Fort, which was owned by a Friend, where we knew we could get water.

Cobham Park, the seat of Earl Darnley, lies, as has been said, on the opposite side of the river, and the road to it led through the town and across the bridge. The walk was pretty long. A few of the little boys rode in the cart with the dinner and the bats and wickets. The entry to the Park was by wide open steps up and down. Here we saw sights quite new to some of us—the herd of deer feeding amongst the trees and bounding away at our approach, a colony of herons with their long legs hanging from their nests in the tops of the highest trees, or winging their heavy flight towards the water to seek their food. With the inborn propensity of our kind we threw up stones at them, but at the height of one hundred feet they paid little regard to our missiles. Then there were rooks, and the private garden with its gay flowers and its beautiful song-birds, seen through an iron fence, but prudently closed from our invasion. I suppose this park is amongst the most beautiful in the country, but I was too young, or too little educated, to delight in the

green glades and stately aisles of trees with which it abounds. Ten years later the reading public were made acquainted with the beauties of Cobham, and with Rochester and its neighbourhood, through the "Pickwick Papers."

The great naval arsenal of Chatham joins Rochester, and occasionally in our walks we came upon soldiers exercising on the lines. We were also taken by visitors to see the enormous sheds under which the great battleships were built ; and when the *Prince Regent* of one hundred and twenty guns was launched, the school was marched down to see the spectacle. We stood opposite, in a row near the water, which, as the vast fabric glided down, rose in a great wave up to our feet.

The meeting-house was half a mile off ; the way to it was through the precincts of the Cathedral, where our steps resounded under the long arch, and across the High Street. My recollections of meeting are of weariness with the long sitting. I was brought up in the Divine fear and in reverence for sacred things, but I cannot recollect ever being instructed in the object for which the Lord's children, old and young, meet in His name ; and the ministry which we heard did not reach my conscience, seldom perhaps my understanding. The preacher whom we liked best to hear was one of the Horsnails, a youngish man and owner of the mill spoken of above. He was afterwards carried away with the fascinations of Edward Irving, and joined the Apostolic Church. I do not remember the Monthly Meetings, but towards the end, I was taken, with a number of other boys, to the Quarterly Meeting at Maidstone, of which if it had not been my own fault, I might have had a more agreeable recollection. My cousin, Daniel Pryor Hack, was there, with a Minute from his Monthly Meeting ; he made me a present of a shilling, which I thought much of.

But we have not yet spoken of the playground. No one who was at the school could ever forget the games. I was at two boarding-schools afterwards ; they were in this respect not to be compared with Rochester. I

lately heard of a private school for gentlemen's sons, with a lady at the head, where the only games allowed are cricket and football and occasionally hockey, the rule being that any boy starting any other kind of sport should be punished. It may perhaps be that this lofty discipline makes the most hardy and courageous men, but the memory of the playhours can scarcely be so pleasant as those passed on St. Margaret's. Of games with ball there were Cricket, Rounders, Trap-ball, Egg-hat ; of running games, Prisoner's Base, Stag, Run Across, Wild Horses, I Spy ; then there were French and English, Hop-scotch, Leap-frog, Fly-the-Garter, High-cockolorum ; several games with marbles ; peg-tops, whipping tops, tip-cat, hoops, skipping (doubling and trebling and long-rope), hopping, and kite-flying ; and in the playroom knuckle-bones and pop-guns. Of these I think Prisoner's Base was the most constant favourite ; it was played by nearly the whole school. A boy younger than I, George Capper, the youngest of six brothers, all at school at the same time, was often told off with myself to "pick up sides." We were reckoned equal in running, and were supposed to have a good knowledge of the fellows.

Gymnastics came in while I was at school ; parallel and horizontal bars were set up, and a jumping-frame. Those boys who, like your great-uncle Henry, had the courage to spring from the ground before they planted their pole, made the highest scores.

Of an evening at our desks we had the usual pastimes, chess, fox and geese, etc., and some of the more studious pursued knowledge, or had special avocations. Two of the boys in their playtime made birdcages which they sold at 1s. 6d. each ; others quilted balls, the charge for which was fourpence. Jim Phillips, of Ampthill, whose father was a chemist, had a box of lucifer matches, then a novel invention. It contained a little bottle of phosphorus, into which the splints were plunged. The box cost 2s. 6d. Your great-uncle Henry bought one and lighted a fire with it and this being considered a breach of rules, it was taken away and he never got it again.

As to conduct, the boys came generally from orderly and God-fearing homes, some being the children of such

as were esteemed pillars in the Church ; and a certain standard of truth and decency was maintained in the school. But I have reason to think that a lower tone prevailed amongst a portion of the older boys. There was a fair share of mutual kindness, and a disposition to assist one another in case of need.

Some boys had peculiarities. Your great-uncle, Edmund Pace, and William Speciall, were inseparable companions. They did not join in the games, but in play-time were regularly to be seen walking round the play-ground. They were clever. Once when they were punished for some disorderly act committed together, Speciall made a verse upon it. He had so extraordinary a memory that after hearing a couple of pages of poetry he could repeat every word. There was a boy named Newnham (nicknamed Piggy Newnham) who possessed few, if any, talents except that of public speaking. The boys would gather round him in playtime to hear his orations, and once John Ford, wishing to know what kind of a speech he could make, crept under the long desk and signalled to the boys not to betray him. Another boy, not of the youngest, who had come to school without having properly learned to read, got your Uncle Henry, who was gifted with a ready sympathy, to read to him. My cousin Albert Savory had a long purse. His favourite pastime was to be carried on the back of a boy, who stooped down and leaned on the shoulders of two others. Albert paid his "daks" eightpence a week each. Henry Pace, though not in the front rank in school studies, had a notion he could write a tragedy. I fancy he had been reading "Macbeth." He asked me to join him in composing it. I consented, but without having any conception of what it meant. All I recollect of the scheme is some sentences, probably of dialogue, which bristled with strong expressions.

There is no need to say much about the meals ; but I recollect that in the hour's school before breakfast a vision of the steaming basins of bread and milk came before us and made us impatient for the signal to turn round on our forms, file down the narrow, crooked stair, and tramp through the corridor and the backdoor, across the

floor of the house, to the dining-room. In course of time I was made "spoon-boy." A number of the boys brought silver spoons with them, which were kept apart in the dining-room closet ; it was my business to go down every morning before the rest, and put them out for breakfast. For this agreeable service I was overpaid with a hot roll on Second-day morning. Supper usually was simple enough, but on First-day evening we had currant cake, and on Second-day apple pie. The apple pie was marketable, and the price three half-pence, so that when it could be done without being seen, a fellow who wanted money would pass his plate to one who coveted a double share of pie.

Most, but not all, the boys got parcels of eatables from home. You may be sure your great-grandmamma did not leave us out. About twice in the half-year, I think, an oblong hamper came down, and some fellow who had been indoors would run to us saying : "There's a parcel for you in the hall." The usual contents were—apples or oranges according to the season, a pot of jam, a bag of captain's biscuits, perhaps some gingerbreads, and a currant cake. My opinion now is that the cake and jam might have been spared ; they took away our appetite for dinner. Like other boys we shared the good things with our chums. Sometimes when boys had many apples or nuts they gave a scramble.

We slept on two floors of the dwelling-house, and in rooms over the offices. There were sometimes "rows" when the masters were at supper ; the top floor descending to do battle with the lower—the Highlanders with the Lowlanders. I think this phrase was due to William Bevan, who made up a battle song of which I remember the words "Charge, Highlanders, charge!" I suppose he had been reading "Marmion." The coverings of the beds were more fitted for summer than winter, being so narrow that in the double beds both sides could not be tucked up at the same time.

I had the measles whilst at school and recollect the dreary hours spent alone in bed, with scarcely a visit from anyone, until my father came down and I was removed into the large bedroom where there were five or

six other boys in bed with the same disorder. My father bought me a pot of tamarinds, which the nurse gave also to the others ; this seemed to me very unfair.

At Midsummer (I think it was), 1828, my brother Joseph was taken from school to enter my father's business, and in the Tenth Month John Ford left, having been chosen to be superintendent of the newly-founded Quarterly Meeting School at York. The teacher who succeeded him did not inherit his capacity, and the method of instruction which was now adopted was inefficient and whimsical. My principal recollection of it is that a volume of Hume's History of England, commencing I think with Queen Elizabeth's reign, was placed before me and I was directed to make an abridgement of it, a task entirely beyond my powers. James Elliott also left, and his successor got on but little better than he had done. Thus we struggled on to the end of the year, and even entered upon a new term after Christmas, though with diminished numbers, forty boys instead of upwards of fifty. The few weeks which remained were a time of irregularity and unsettlement, and the marvel is how the school was kept together at all. Rumours of an approaching end began to be circulated, and one evening in February, just as we were on the tip-toe of expectation, a message came that the two Tylors were wanted. Running down to the house we found my father in the hall, who took us with him to the Bull Inn, where he engaged a bed for us, and the next day, with a number of other boys, we journeyed to London by the stage-coach, the usual conveyance of that day. Having to go to the school early in the morning I got the spoons from the cupboard and gave them to their owners.

The Bull Inn, in the High Street, has maintained its reputation for several generations and still flourishes. In the yard there was a tame fox with a dog's kennel. There was another inn, the Crown, near the river, just under the Castle, to which I once went. One of the boys with whom we brothers were most intimate was William Darton, commonly called Nicodemus, or Nicky Darton, whose father, of the same name, kept a bookseller's shop on Holborn Hill, and was the publisher of Mrs. Sherwood's

popular books. Nicky's mother came to see him and put up at the Crown, where she invited us and some other boys to tea. What struck me, besides being on the bank of the river and under the lofty massive wall of the Castle, was that the narrow paths of the diminutive garden were composed of small bivalve shells. The Crown was reckoned more aristocratic than the Bull, and the story goes that the Duke of Wellington lodged there, and that the landlord sent him in an exorbitant bill. The Duke looked at it, and in his laconic way said to his secretary, or valet: "Pay it and order the post-horses for the next stage from the Bull." Of course we went up the Castle, but I had then no knowledge of its history, or of the important place its ruins occupy amongst the ancient fortresses of England, nor was I able to appreciate the fine landscape which is commanded from its summit.

These notes of my school-days at Rochester may be extended to the vacations. Hornsey Wood, which is now covered by Finsbury Park, and Highgate Hill were our favourite places for summer rambles. Sometimes we were invited to William Darton's, which in its kind was one of our chief treats. The old Friend had a little narrow room on one side of his shop lined with drawers and shelves of new books, chiefly for children; and here we brothers and Nicky used to sit and read. We pulled out the drawers for seats and got down such books as we liked, and sat there oblivious to the actual world, carried away into the ideal life of the "Arabian Nights," "Chinese Tales," and other romances. And when we were tired with reading we would run down into St. Andrew's churchyard, which stood secluded at the back of the great thoroughfare, and through which seldom anyone passed, and getting the biggest stones we could find, would play at "Duck." Holborn Hill was then in its original steepness, a very hill of difficulty to horses and drivers.

Another vacation jaunt which I well remember was at Christmas. Bob Womersley's parents had a house in Whitechapel and a country house at Stratford; and one Christmas time, having had two or three of the rooms warmed and prepared, Robert and his brother Tom invited us three to spend a night there. We drove down

in a gig, the weather frosty, and called on the way at the Whitechapel house. Here the showy dresses of their sisters much impressed me; I had never seen the like. It was so cold that Tom ran beside the gig to keep his feet warm. In the evening he poured port wine into a tin pot and added nutmeg and I suppose water (mulled wine in fact) and then brought out the cards. I had never played cards before, perhaps had never seen them played and I soon became interested and excited, though there were no stakes. The game was *Vingt-et-un*. We kept up the play, and I suppose the wine-sipping, till a late hour, and when we went upstairs, we brothers sleeping together in one wide bed, my brain was well heated; I dreamed restlessly of knaves and aces, as it seemed to me most of the night. I have never played cards since.

NOTES

¹ Charles Tylor (1816-1902) spent the greater part of his life in or near London. He lived, however, for seven years in Manchester and about twenty-nine years in Lewes and Brighton, passing away at the latter place. He was editor of *The Friend*, 1843-1849, and writer of several books. His principal work was as editor of material prepared by Edward Backhouse, which resulted in the valuable works, entitled *Early Church History* 1884 and *Witnesses for Christ*, 1887, both translated, wholly or in part into French, Danish, Italian, and Spanish. He was a recorded Minister forty-one years. He married Gulielma Maria Sparkes, of Exeter, in 1848.

² We have no knowledge of the date of the opening of Boley Hill School. It was in the charge of William Alexander (c. 1734-1785), until he was succeeded in 1786 by William Rickman (1745-1839), who married in 1788, Elizabeth, daughter of his predecessor. About 1794, an active useful lad was engaged to undertake domestic duties in the School—Robert Styles by name (c. 1780-1858). He became an usher, joined Friends and eventually succeeded William Rickman. In 1820, Robert Styles gave up his school to Richard Farnburt Weston (—) but continued to reside on Boley Hill (*Annual Monitor*). R. L. Weston married Susannah Horsnaill (1771-1847). He was the head at the time above described by Charles Tylor. We have a further glimpse of the School at the end of 1826. John Grubb, writing to his brother Joseph Grubb (Benjamin), from Chelmsford, remarks:—

“ When Jonathan went to Richard Weston’s school he had some Day Scholars not friends, which was not pleasant; that is, I believe, quite given up now and I do not know there is a Boy who does not profess with Friends. The number at present is 56. The school is in much more airy, commodious situation now than it was when Jonathan was there. I believe there has been a small addition made to the Price of the Boarders since the day school was discontinued” (letter in the possession of J. Ernest Grubb).

We are unable to follow further the fortunes of the School, but we find that, in 1834, Lambert and Jasper Weston, sons of Richard and Susanna Weston, announced the opening of a school by the issue of a circular. (This circular is referred to in Joseph Smith's *Catalogue*, ii. 877.)

3 Rachel Rickman, of Lewes, edited a memoir of Benjamin Bishop, with extracts from his letters, which was published in 1865. B. Bishop (1780-1855) was born in London and attended the Islington School. He was apprenticed at Malton. In 1797, he began business as a milk-seller, at Strood, Kent. He was recorded a Minister in 1841.

4 *Apropos* of the disturbing "louts," it is worth recording that there appeared a wood-cut in the *Band of Hope Almanac*, 1854, fourth edition, entitled, "The Apple War," representing some scholars at a Friends' school at Rochester, throwing apples at rude boys in exchange for stones! A notice of this picture appears in Joseph Smith's first and only printed portion of his *Bibliotheca Quakeristica*, 1883, but beyond this mention no further information has been obtained, despite considerable correspondence.

5 With the manuscript of this account of Rochester School is a copy of this lyric in the handwriting of John Ford. John Ford (1801-1875) entered Rochester School as an apprentice under Robert Styles in 1815 and left for York in 1828.

"Mushroomes of Christianity"

"As for those other Perswasions, whose Professors are commonly called Presbyterians, Independants, Anabaptists, Quakers, Fifth-Monarchy Men, Ranters, Adamites, Antinomians, Sabbatarians, Perfectionists, Family of Love, and the rest of those Mushroomes of Christianity; as most of them sprang up suddenly in the late unhappy night of Confusion, so it is to be presumed that they may in a short time vanish in this blessed day of Order; and therefore not worthy to be described here as Religions professed in England."

The Present State of England, by Edward Chamberlayne, 8th ed. 1674, p. 39.

The Quaker "mushroome," however, has survived many a day of heated controversy and opposition.

London Yearly Meeting, 1763, 5mo. 26.

A Proposition from the Quarterly Meeting of Warwickshire was laid before this Meeting, viz., for the reprinting of George Fox's Journal in Folio, with William Penn's Preface, which they apprehend would be preferable to any smaller Volume; as it would be a good Family Book, and very serviceable. The same is referr'd to the Consideration of the Meeting for Sufferings to report their Sense thereof to next Yearly Meeting.

To Poor and Rich Alike

“**T**WO extraordinary meetings were appointed on 1st day (7 mo. 8th), at three o'clock in the afternoon; one by Samuel Capper, of Bristol, for the poor of Spitalfields, the other by Elizabeth Fry and H. C. Backhouse at Westminster meeting house, to which the nobility were invited. That in Spitalfields was satisfactory, not very largely attended, but quiet and orderly and the people clean and decently dressed.

“That at Westminster was attended by many persons of rank, which pretty well filled that part of the house usually occupied: The Duke and Duchess of Sutherland, Lord Morpeth and family, Lord and Lady Blessington, Chancellor of the Exchequer, Marquis Wellesley, and many others of the same class.

“The meeting was solemn and appeared satisfactory to all parties. William Allen appeared in supplication, then E. Fry in testimony and Hannah Backhouse and I believe lastly E. Fry in supplication—after which she rose and said she apprehended the meeting was ended, but if she was allowed, she would add a few words of exhortation respecting the perusal of the Holy Scriptures. Although the frequent reading them in private she considered an important duty, she believed great advantage would be derived from families and servants being daily assembled for that purpose which she strongly recommended.

“William Allen and Samuel Gurney and, we believe, George Stacey were engaged in delivering the notices which in many instances were handed to the person. Others were enclosed, and on the envelope, the direction, and the name of the person by whom it was sent, which ensure its reaching the hand it was intended for.”

Extracted from the copy of a letter dated 7 mo. 11, 1838, found among the papers of the late John Frank, of Bristol, recently presented to D.

The Quaker Haigs of Bemersyde

JT was a curious little Quaker episode in the long history of the Lairds of Bemersyde, descending from I. Petrus de Haga (c. 1150-1200) to XXVIII. Arthur Balfour Haig (born 1840). It affected two persons—Anthony Haig, the XXIst Laird, born 1639, died 1712, and his brother, William Haig, born 1646, died 1688.

Anthony Haig was born in Holland, where his father was living.¹ In 1654 he succeeded his father as laird of Bemersyde. The fortunes of the house were at a low ebb at this time and Anthony "set himself manfully to cope with the difficulties of his position. From his earliest years he appears to have been under the influence of strong religious instincts."² Hence when George Fox crossed the border into Scotland in 1657, it was to be expected that Anthony Haig would be among the prominent persons who came under the influence of Fox's preaching.

"John Swinton of Swinton; Sir Gideon Scott of High-chester; Walter Scott of Raeburn, Sir Gideon's brother; Charles Ormston, merchant, of Kelso; Anthony Haig of Bemersyde and William his brother," is the list given.

Anthony Haig had married, in October, 1656, Jean Home, daughter of James Home, of Harieheugh, and owner of the estate of that name. It is not known that his wife was ever attracted to Quakerism.

Shortly after, the Restoration proceedings against Friends were begun and Judge (John) Swinton was arrested in London and sent down to Scotland for imprisonment. In June, 1663, Swinton, Haig and Andrew Robeson were examined before the Privy Council in Edinburgh and were immured in the old Tolbooth. Haig remained in prison about four years and four months. At this time there were three surviving children—Jacob or James, Hannah, and Zerubabel. David Falconer, a well-known person in early Scottish Quakerism, took care of the two estates of Bemersyde and Harieheugh.

¹ His mother was Hibernia Scholes and her mother was Elizabeth, daughter of Maximilian, Earl of Hohenzollern.

² *The Haigs of Bemersyde*, by Russell, 1881, recently added to D.

In December, 1667, Anthony Haig was released. The biographer of the family concludes, perhaps rather hastily, that "with his exit from prison his public 'testimony for Truth' came to an end, and his name nowhere again occurs in connection with the civil and religious troubles of the period," adding: "It may be assumed, that if the Laird of Bemersyde had not by this time abandoned altogether the particular sectarian propensities of his earlier years he had at least ceased to render himself thereby obnoxious to the powers that were." The laird from this time again gave himself to the care of his estate and as a consequence was able to remove from the tower built at one extremity of his property, named the Thrid, to the family house of Bemersyde. There we leave him (save references connected with his brother), only stating that he died in 1712 and was buried in the Abbey of Dryburgh, being succeeded by his son, Zerubabel.

In William Haig the seeds of Quakerism seem to have taken deeper root. Born in 1646, when fourteen years old he decided to become a merchant rather than idle about at home, hence, in February, 1662 (n.s.) he went to Edinburgh, and in April to London. His brother Anthony kept careful record of his payments to William in his Memorandum Book, setting down "at large as it is given up to me by Ann Keith [said to be a Friend], in every particulare thing, as it was debursed by her for William Haig his use, from the tyme he cam to Isabell Sterling house in Edinburgh for to stay, which was on the 1st day of the 12th month 1661." There are various interesting items given in the accounts—"4d. for a night cap; 4d. for making of stockings"; 3d. to Ann Keith "for letting out his coat." He paid ten shillings "freight" for himself by sea to London from Edinburgh.

Desirous of becoming a member of the Merchant Taylors' Company, he had to begin at the bottom of the ladder to fame, and he paid three pounds to a person prepared "to learn him the tylor trad." He soon came into association with Friends and especially with Gauen Lawrie,³ a well-known London Quaker merchant.

³ He writes his name "Gauen Laurie." See note 5.

Among the family papers still preserved, there are several letters from William to Anthony. Towards the close of 1664 he wrote :⁴

This is to let thee know, that since I parted from thee that I have tried several ways for the improvement of moneys ; but some friends and myself both thinks a foreign venture will be best and is the thing I most incline to . . . because I know thou cannot answer money at present. I have a friend here [Gawen Lawrie] that will do it upon reasonable terms. . . . Gerard Roberts did desire me to go to Santa Luce, but I have a greater mind for Holland.

Shortly afterwards William wrote to his brother who was in the Tolbooth of Edinburgh :

. . . Receive a box with three of Sam. Fisher's [books] and two others about the bigness of Sam. Fisher's—they are Friends' writings collected ; with a broad book of half sheets collected papers also. Sam. Fisher's are four shillings a-piece ; they cannot be got under, for there is a cart-load of them taken away, so that there is not above six (as they say) to be sold in the City. The other two books are likewise four shillings a-piece ; but if thou wilt not have them because thou didst not write for them, dispose of them as thou sees good, and if they do service I shall think my money well bestowed. And the broad book is eighteen-pence ; the box sixpence. . . . Thou may let Alex. Chiesley have one if he desire it and thou be willing. . . . Direct thy letters to John Marr's house at the Ship Brewhouse, High Putener. . . . Ann [Keith, who followed her protégé to London] remembers her love to you all. . . . Mind my love to thy wife, my sister [Elizabeth (1641-1701)] and Andrew [Robeson] and all friends.

WM. HAIG.

William Haig went down to Scotland in 1665, the plague year in London. He preceded himself by a letter to his brother regarding the dispute between Anthony and Ann Keith relating to the money the latter disbursed to William :

In the love of the Lord I desire to be known by thee, that unity may still abound, seeing it's the true attendant of amity ; for where true amity is, there's true unity ; and when both are witnessed there is peace.

On the return to town *ante* August, 1667, William Haig wrote another letter to his brother "at the Thrid near Bemersyde," full of loving desires for his welfare, and two years later he wrote (" 12th 6th mo. 1669 ") :

Since I came to this city, I have been in the country with Obed. Lowry, and am now returned ; and am in order to my Virginian voyage, buying goods. Gavin Lowry's son goes partner with me. Gavin is very loving, and says still that if any man will lend me one hundred pounds, he will lend me so much more. However, he does double my stock, and is at the trouble to buy all my goods for me. His love is far more than I can desire, or expect. . . . Direct thy letter to Gavin Lowry's in Houndsditch at the Helmet.

⁴ The letters are given as printed by Russell ; probably the spelling is modernised.

In 1672 William Haig married Mary, daughter of his warm friend, Gawan Lawrie; on the 1st September 1674, their first son, Obadiah, was born. In this latter year William Haig had a visit from his brother, during which Jeane Home, Anthony's wife, wrote to him the letter of a very uneducated character, strikingly different from the letters of Margaret Fox and her daughters at Swarthmoor on the southern side of the border:

Your sons is at Kelso Schoell and Margrat Lowri with them. Your childring ar all weill at the presand and minds ther lowf to the. . . . I resievde tuo letrs from your dawter [Hannah] sinc shoe went to Lowndane, your brother Wielame wrts mikell to her comdasion. I am glad that I am the mother of shwch a child as so weill be lowfd with all hir frinds.

Among subscribers to "The Concessions and Agreements of the Proprietors, Freeholders and Inhabitants of the Province of West New Jersey in America" signed in London, 3rd March, 1676, appears the well-written signature "William Haig." It is sixth in order of the many names, the first being "Gauen Laurie," and the second William Penn.⁵

The next letter from William to Anthony contains strong condemnation of Anthony's share in "the abduction of Jane Home, heiress of Ayton." It is dated

London, May 31, 1678.

Dear Anthony.

This opportunity, p Jno. Chatto, I take to acquaint thee we are all well, and hope the like of thy family. My little Obadiah grows a man —a fine child. I long to see thy family, but this city is so big I cannot get through it.

I am extremely sorry to hear of thy foolish and rash engagement for that abominable villain Home. . . . When I heard it, I thought it did not bespeak Anthony Haig—a man so much for the standing of his family, ambitious of leaving his children without encumbrances. Well, Anthony, if it be so, God forgive thee for it. Thy children will have cause to remember the folly of their father when thou art gone. I am deeply troubled for it.

My love to all friends. Farewell

Thy brother,

WILLIAM HAIG.

Gawan Lawrie, chosen the deputy governor of East New Jersey, by the governor, Robert Barclay, having gone to take up his duties in the new country, was soon followed by William and Mary Haig. The last extant

⁵ The first and last pages of signatures are reproduced in facsimile in Howard B. French's *Genealogy of the French Family*, i. 72, Philadelphia, 1909.

letter from William to his brother is dated from Philadelphia, "August 1, 1683," and sent per John Barclay, younger brother of the absent governor. It is full of praise of the country and its government. It concludes :

I hope by this time thou art grown sober and serious—a condition my soul most desires I am grown very grey. It was time for us both to mend our ways seven years ago, and therefore now high time to be serious, and instead of considering other men's condition, seriously reflect upon our own.

Despite his grey hairs William Haig was but thirty-seven ; when forty-two he departed this life, at Burlington, in the Jerseys, 1688.

Ten years or so after his father's death, Obadiah Haig visited the old country with his mother and sister Rebekah, bringing with him considerable sums of money. He was a Quaker and when in Scotland visited among the Barclays of Ury and the Skenes of Aberdeen. In 1701 he married a daughter of John Skene, son of Bailie Skene, laird of Newtyle. The young man was well educated, and, like his uncle, much interested in the history of his family. He prepared a family-tree, which, though stated to be "extremely inaccurate," has preserved much which would have otherwise been lost. The tree is dedicated "to all the posterity of the family to come, as a foundation laid for them to continue a building upon." One name has, however, not been preserved—the Christian name of his own wife ! In the spring of 1701 Obadiah and his bride, with his mother and sister, sailed for West Jersey, but Obadiah never reached his adopted home, his earthly journey having been cut short after a brief illness on the last day of June, on the island of Barbados. Apparently the family of William Haig died out—there not being any descendants of Obadiah or of his brother Lawrie or sister Rebekah. Thus, presumably, the Quakerism of the Haig family came to an end.⁶

⁶ In the Friends' Registers for Scotland we find among births :
Haig, David, 1669, xii. 19, son of Andrew of Bimerside in Kelso, M.M.
Haig, Hannah, 1678, xii. 20, ditto.

And among deaths :

Haig, Andrew, 1694, ii. 25, of Mellerstanes, in Kelso M.M.

Haig, Margaret (Dods), 1699, ix. * of Millerstanes, widow of Andrew. Buried at Kelso.

Haig, Gavin, 1700, ii. 3, of Bemerside, son of Andrew. Kelso M.M.

All the above information has been taken from *The Haigs of Bemersyde*, by John Russell, of Edinburgh, published in 1881 and now a scarce book.

It is worthy of notice how, so soon as the writer reaches the Quaker period, the sources from which he draws his history largely increase. David, the XXth laird is dealt with in a chapter of twenty-five pages ; his son, Anthony, requires two chapters of nearly one hundred pages to portray his life and that of his brother, William —the *cacoethes scribendi* of the Quaker appearing strongly in the lives of these Quaker brothers—while the lairship of Zerubabel, son of Anthony, is recorded in six pages.

Again, prominent among the Haig family papers is the work of the two Quakers, Anthony and Obadiah. The former entered many family details into his Memorandum Book and the latter, as aforeslated, prepared a family tree. No body of people has done more genealogical work and written more family history than have members of the Society of Friends.

There are other Friends mentioned in *The Haigs of Bemersyde*. Alexander Chiesley, "merchant-burgess in Edinburgh," is said to have been a Quaker, though the style of his letter-writing does not convey this idea ; David Falconer, as has already been seen, was an active Quaker and man of affairs, and he entered into the private as well as business life of the XXIst laird of Bemersyde, addressing him thus, in June, 1666 :

I am satisfied in thy wyl's returne. . . . My desire to thee is, to keep in the truw dominion ower her, not suffering the affectionat part to betray thee ower to the will of the wrong part in her in nothing,

adding in another letter :

Thy daughter Hannah is sadly neglected in her education, which one day will be thy grief.

We are told of Charles Ormston, of Kelso, that " the transactions of this merchant with the Borderlords and lairds appear to have been very extensive, he having large bonds over many properties, at a rate of interest which almost swallowed up the whole money rental."

Ormston, as Falconer, had to write some strongly-worded communications to the laird respecting money matters. The laird passed the blame on to his son, under date 1691—"whatever misfortune fall out betwixt Charles and me, ye are the cause."

Andrew Robeson appears at intervals, but the author was unable to identify him. For Robeson see THE JOURNAL, ix. 161, xv. 152; Camb. *Jnl.*

"Quaker Quiddities"

A LITTLE volume, now quite rare, entitled *Quaker Quiddities: or, Friends in Council: a Colloquy*, has been presented to D. by Allen C.

Thomas, of Haverford, Pa., after having formed part of his private library for many years. The anonymous writer, an undergraduate of Providence Friends' School, R.I., dates his Preface "Providence, R.I., 5 mo. 21. 1860" and the book was published at Boston the same year. It was probably written by James Banks Congdon. The Friends in council are "Samuel Bonus" and "Jeremiah Austen" and the colloquy consists of thirty-six pages of blank verse, followed by twelve pages of notes. Samuel pleads for more liberty in matters Quakerly, while Jeremiah holds fast by the Discipline. A rumour of the revision of the Discipline of London Y.M.¹ has reached them:

"SAMUEL

" 'Twas supposed,

That by the favor of our weightiest Friends,

Who late in London held convening sage,

Some modes less rigid in our marriage rules

Might at the Annual Gathering be approved.

'Twas further rumored that the same high source

Some trifling relaxation might ordain

In those requirings which restrain, so close,

Friends in the matters of attire and speech."

The quiddities are dress and speech, tones in preaching, restrictions in literature, undue dependence upon silent worship, banning of music, etc.

¹ London Y.M. Discipline was revised in 1861 and issued as *Doctrine, Practice and Discipline*.

"SAMUEL

"Dost miss the twang conventional, the tone²
 Which, by some instinct or some custom strange,
 So oft our public ministrations make
 Revolting violations of the rules
 Which nature, law, and usage have ordained?
 How painful and how futile, when the voice
 Ranges the gamut in a single word,
 And touches every discord on the track!"

Here is an eloquent plea for freedom from a rigid ritual:

"SAMUEL

"Let us not

Place on our rules and forms conventional
 The image and the superscript divine.
 The precepts of our fathers bear no seal
 The wisdom of the children may not break.
 Open to bold revision every form
 Of marriage rite, of language, and of dress.
 True to the inward life, we shall not need
 The organ's peal or hireling's speech or song
 To lead our spirits in the solemn act
 Of public worship. We shall ever find
 Nearness of access to the Infinite Mind,
 When silently we wait; in every act
 Of exhortation, prayer, or praise, shall know
 The instant guidance of the Master's hand."

The dialogue closes thus:

"JEREMIAH

"Farewell! To-day the men's committee meet,
 Appointed in the case of Thomas Swift,
 Charged with a serious breach of discipline
 In having at his house, for instant use,
 A stringed instrument, piano called.

"SAMUEL

"Farewell! And when you deal with Thomas Swift,
 Remember good King David had the same
 At home, and in the holy temple too."

To which is appended this note:

"Notwithstanding the earnestness and eloquence of Samuel, Jeremiah is thinking more about removing that stringed instrument from Friend Swift's house, or disowning him for keeping it there, than about weightier matters. . . . As a matter of fact I may as well state that Thomas was disowned. The time, I believe, is not far distant, when Shakespeare will not be banished from the library or the piano from the parlor."

² For tones in preaching see THE JOURNAL, xv. 125.

the preparation for another state of existence was not forgotten. So long as the great bestower of health was present, the mind was free to gratify the love of knowledge, and the desire of improving the means of subsistence. His opinions were always sought for and his advice was always followed.

John Thomas of Bristol and the Kennet and Avon Canal

THE following is an extract from a newspaper respecting John Thomas, who died at his residence, Prior Park, Bath, 3 iii., 1827, aged seventy-five.

"Saturday, at Prior Park, which he purchased about sixteen years ago, in the seventy-fifth year of his age, John Thomas, Esq., one of the Society of Friends.

"He commenced business as a grocer in this city, and afterwards established a wholesale house in the same line in partnership with his sons. He was endowed with eminent talents for mechanics and engineering, which were called into action in 1793, when the public mind was excited to speculation in canals. He took a great interest in that projected to unite the cities of London and Bristol, by connecting the rivers Kennet and Avon, and was one of the earliest members of the Committee of Management. The expenditure having, as might be expected from a concern of such magnitude, exceeded the original estimate, this great work languished in its execution. At the express desire of the Managing Committee, Mr. Thomas undertook the superintendance of it at a salary of £750 for all his time, labour and expenses. The amount of his salary is here mentioned because it has been idly believed that part of his large fortune was accumulated in the management of that concern. His unimpeachable integrity obtained and secured the confidence of the various interests with which he had to contend and his strong practical sense and unwearied attention directed the execution and effected the completion of this, perhaps, the best constructed canal in Europe. After he had resigned the superintendance; he gave his disinterested attention to the conduct and management of the affairs of the company to almost the last moments of his life, but in the midst of active pursuits of this and other kinds

the preparation for another state of existence was not forgotten. So long as the great bestower of health was graciously pleased to grant him the possession of it, so long were his useful talents exerted in the promotion of public charities and a large portion of his ample means employed in acts of private benevolence. His opinions and advice were generally sought for and his attendance on public business at a period of life when other men retire from it was useful in a religious and moral view, for it is pleasing and instructive to see strong abilities preserved by temperance and exercise to advanced age, and employed with disinterestedness. His morals were pure and exemplary and his religion practical, regular and unobtrusive. He mixed in general society more than is common for those of his persuasion and brought into it the most urbane and simple manners, never abstaining from the participation of cheerful and enlivening conversation. He was patient in hearing and slow in reply, and although this might be partly owing to the early discipline of his Society, yet the clearness of expression and soundness of argument which marked his observations were peculiarly his own. He was indulgent to the religious opinions of others and without relinquishing the general views and habits of Friends he felt far from a bigoted attachment to them. He possessed the adventitious ornaments of a fine expressive countenance a well proportioned and rather athletic form and a general appearance which almost always made a favourable impression. This excellent man was the father of a numerous family, all of whom stood around his death bed attentive to his latest comforts and partaking his dying advice and benediction. To them it must afford a melancholy pleasure to be assured that their sorrows are shared in various degrees by many friends and acquaintances, and that feelings of regret for his loss extend to every one to whom their departed friend's name was known and by whom his character could be properly appreciated.

Some notes respecting the life of John Thomas, and of his ancestry may here be given, culled from a

pamphlet written about fifty years ago by J. F. Nicholls, Bristol City Librarian, and lent to us by Edward Gregory, of Bristol.

In Besse's *Sufferings of the Quakers* we are introduced to Edward and Katherine Evans,¹ apparently resident in Radnorshire, who, for declining to take the Oath of Allegiance, were cast into prison in November, 1662. Edward Evans, "being an infirm man and unable to bear the Filth and Dampness of the Place, laid down his Life, the unwholesome Confinement there having hastned his death." His wife was continued a prisoner for five years. Their youngest daughter was Priscilla, who is said to have been "a fair Latin scholar and for a while in the service of the Countess Conway."² Priscilla married Robert Thomas, who was not a Friend, but "a sober man." Their home was near Welshpool. They had five sons, the second being John, born 1690. This son came into the employ of Thomas Oliver, who was a farmer and Minister among Friends and emigrated to America.³ Later, John was shepherd to Charles Lloyd, of Dolobran, and about 1704 he transferred his services to Edward Lloyd, a wine-merchant of Bristol. In 1706, he assisted Abraham Darby⁴ and other Friends in an iron and brass founders' business. After many failures and disappointments Darby and his man succeeded in producing round metal pots, such as had previously been made only in Holland and for which Darby took out a patent in 1707.

In 1709, Darby began work at Coalbrookdale and Thomas co-operated. The former died in 1717 and the

¹ Librarian Nicholls is not correct in his surmise that Katherine Evans was the Friend of that name who went to Malta. The latter was the wife of John Evans, of Englishbatch, Somerset, and died in 1692.

² For Anne, Viscountess Conway, see vols. iv., vi., xiv., and esp. vii.

³ "Thomas Oliver, 'our old friend,' unmarried; dated 12 mo. 25, 1723, from Mo. Mtg. at Dolobran, Wales. He 'hath Removed himself into your parts Sometime agoe.' Received 4 mo. 26, 1724."

MYERS, *Quaker Arrivals in Philadelphia*, 1902.

⁴ There were three of the name Abraham Darby in succession—1677-1717, 1711-1763, 1750-1791, for whom see *D.N.B.*

latter, having married Grace Zeane in Bristol in 1714, remained to assist the widow and family, refusing attractive offers of employment. He died in 1760.

Samuel, son of John and Grace, settled at Keynsham as a wire-drawer and married Esther Derrick in 1746. Their son, John, born in 1752 commenced business as a grocer on the Somerset side of Bristol Bridge, the business being still carried on under the name of John Thomas, Sons and Company. In 1776, John Thomas married Elizabeth Ovens, of Bristol and they had ten children. It is said that Elizabeth Thomas "used to ask the farmers' wives some times when there were many customers in the shop on Bristol Bridge to step upstairs and have some refreshment and sometimes offered to lend them a pair of dry stockings to put on in lieu of their wet ones when the weather happened to be inclement."⁵

But the chief interest of John Thomas's life was the promotion of waterways for the facilitation of traffic. He was concerned in the Somersetshire Coal Canal and especially in the proposed Kennet and Avon Canal designed to connect Bath, Devizes, Hungerford, Newbury, and Reading with London, as recorded in the obituary notice above printed.

In 1812, John Thomas retired from active participation in business, and bought Prior Park,⁶ near Bath. Here he died, 3 iii., 1827, aged seventy-five. His widow died at Barrow, Somerset, in 1834.

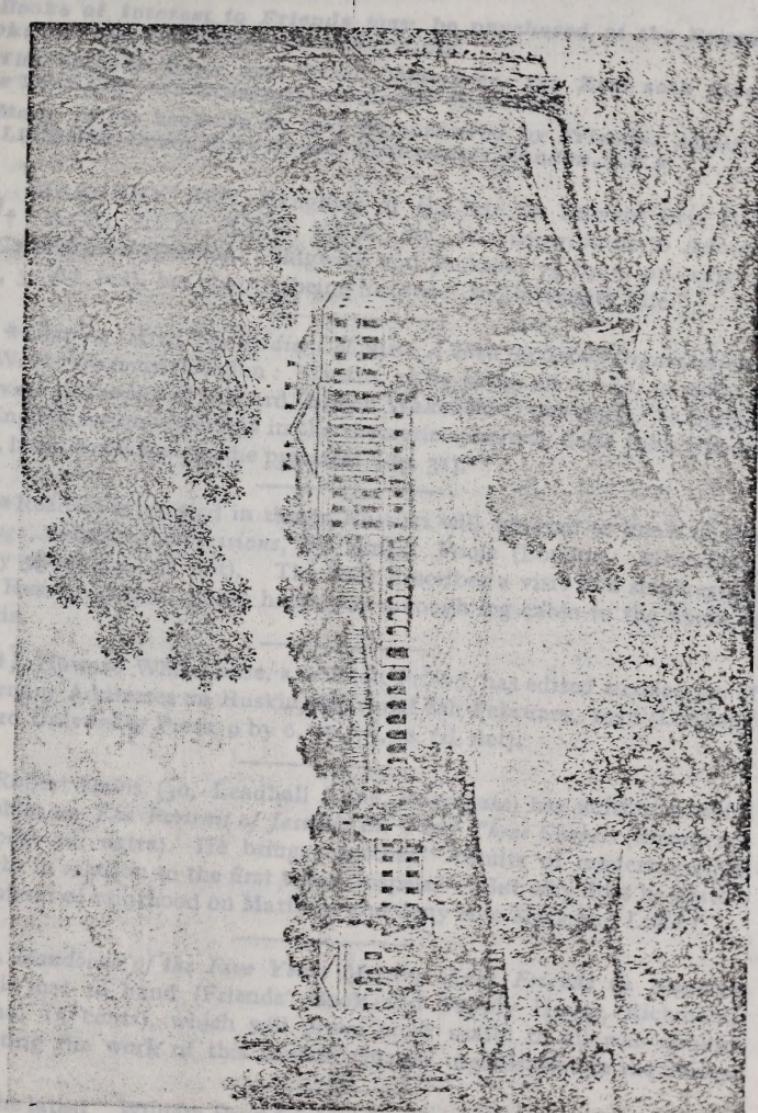
The fifth son of John and Elizabeth Thomas was George, born 1791. He was educated at the Friends' school at Burford, Oxon, under Thomas Huntley,⁷ and married Elizabeth Greer of Co. Tyrone in 1831. He died, s. p., in 1869—the noted Bristol Quaker philanthropist.

⁵ Information from Edward Gregory, 1920.

⁶ Prior Park went out of the Thomas family soon after the demise of John Thomas, and into the hands of the Roman Catholics. In 1836, the contents of the house were destroyed by fire. It was rebuilt and is now again used as a R.C. College.

⁷ Thomas Huntley (1733-1813) lived at Burford through life. He commenced a school at the age of eighteen and conducted it for over fifty years. He was clerk of London Y.M. in 1792, and a Minister many years.

Friends and Current Literature



PRIOR PARK, NEAR BATH
From an engraving in D., dated 1785.

1919, Indiana, and Indiana, regarding our work.
The Anti-Slavery Movement of Philadelphia. Yearly Meeting (Race Street) is to hand.
Religion as Reality, Life and Paper, by Rufus M. Jones.

* Wakefield's life was written by Dr. Garnett, and published in 1895.
* is not in D.

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

***S.** MARGERY FRY, daughter of the late Sir Edward Fry, P.C., D.C.L., LL.D., F.R.S., F.S.A., etc., is a contributor to *Advance in Co-education* (London: Sidgwick and Jackson, 7½ by 5, pp. xxiv. + 165, 3s. 6d. net), her chapter being headed "In University Life."

*Chapter III. of *The Soldier Colonists, A Plea for Group Organisations*, by W. H. Warman (London: Chatto, 7½ by 5, pp. xii + 180, 5s. net), is a review of the life of Edward Gibbon Wakefield (1796-1862), "a builder of English fortune overseas in the theoretic sphere as Cecil John Rhodes was, later, to become in the practical" (p. 31).¹

*Readers interested in things Russian will be glad to know of *The Village, Russian Impressions*, by Ernest Poole (London: Macmillan, 7½ by 5½ pp. 234, 6s. net). The book describes a visit to a small estate of a Russian friend, whose home was a rough log cabin in the north of Russia.

*J. Howard Whitehouse, a London Friend, has edited a collection of Centenary Addresses on Ruskin, delivered 8th February, 1919 (London: Oxford University Press, 9 by 6, pp. 75, 7s. 6d. net).

Robert Davis (30, Leadhall Lane, Harrogate) has written a useful pamphlet on *The Portrait of Jesus in the First Three Gospels* (threepence net, post 1d. extra). He brings together "results of modern critical thought in relation to the first three Gospels." But why does he bestow the honour of sainthood on Matthew and deny it to Mark and Luke?

A Handbook of the Five Years Meeting of the Friends in America, 1919, is just to hand (Friends' Book and Supply House, Richmond, Indiana, 15 cents), which will prove most useful to all who enquire respecting the work of this central Quaker organisation in the States.

The latest "William Penn Lecture" arranged by the Young Friends' Movement of Philadelphia Yearly Meeting (Race Street) is to hand—*Religion as Reality, Life and Power*, by Rufus M. Jones.

¹ Wakefield's life was written by Dr. Garnett, and published in 1898.

* = not in D.

The Tryal of William Penn and William Mead has, once more, reappeared in modern form with ancient wording, published by the Marshall Jones Company, of Boston, Mass. This reprint is taken "from the report embedded in the second volume of the four great folios, comprising 'A Compleat Collection of State Tryals'" London, 1719. Don C. Seitz, managing editor of the *New York World*, contributes an Introduction. The price is \$1.00.

William Brown, J.P., M.R.C.V.S., of Wiveliscombe, Som., has collected together at the request of the Friends' Anti-Vivisection Association, a series of lectures delivered by him, and issued them under the title *Our Lesser Brethren* (London: Headley, Devonshire Street, E.C.2., 7½ by 5, pp. 63 and 12 illustrations, price 2s.).

Two new pamphlets by Rendel Harris have been added to the Library—*The Origin of the Doctrine of the Trinity*, *A Popular Exposition* and *The Origin and Meaning of Apple Cults*, London, etc.: Longmans.

The first number of *The Schools Journal* appeared in October. It is issued in May and October. The editor is Richard B. Graham, of Leighton Park, and the treasurer Florence D. Priestman, Penketh School, Warrington. The subscription is three shillings per annum. The first of a series of articles on "The History of the Schools" deals with Stramongate School, Kendal.

**The Indictment of War* is "an anthology of prose and verse from the great writers of all ages who have written against War" (London: Daniel, 9 by 5½, pp. 548, 10s. 6d. net). Among the writers are Robert Barclay ("Apology"), John Bellers ("Some Reasons for an European State"), John Bright, Jonathan Dymond, George Fox ("Journal"), William Howitt ("Mad War-Planet"), William Penn ("Primitive Christianity"), Joshua Rowntree ("Brute Force"), Silvanus P. Thompson ("Christ and Modern Life,") John G. Whittier ("Toussaint L'Ouverture").

It is very satisfactory to have some Quaker stories written by one who understands Quakerism. We have had Violet Hodgkin's "Quaker Saints" and now comes Maude Robinson's collection entitled *The Time of her Life, and other Stories* (London: Swarthmore Press, late Headley Bros., 8 by 5½, pp. 264, 6s. net). The stories range over the whole period of Quaker history—1682-1875—and are admirably told. There are four coloured drawings by Percy Bigland, the frontispiece being "William Penn's Appointed Meeting at the Blue Idol."

Another book by Edward Grubb has been published—*Christ in Christian Thought*—being notes on the Development of the Doctrine of Christ's Person (London: Clarke, 7½ by 5½, pp. 162, 3s. 6d. net). Much of the contents of this book has previously appeared in "Bible Notes," vol. vii. and "Study Notes," vol. viii. 1911 and 1912.

*The latest book by Richard Roberts is *The Unfinished Programme of Democracy* (London : Swarthmore Press, 7½ by 5, pp. 326, 6s. net).

A work upon which the late Josiah Newman spent so many enthusiastic hours, has been issued, edited by his daughter Winifred—*Sidcot School Register, 1808-1912*.

(To be obtained from E. Winifred Newman, Westlands, Winscombe, Somerset. Price 6s. 6d.)

A Reasonable Revolution, by Bertram Pickard, a member of Mansfield Meeting (London : Allen & Unwin, 8½ by 5½, pp. 78, 2s. 6d.). This is a discussion of the State Bonus Scheme—a proposal for a National Minimum Income.

The Working Life of Women in the Seventeenth Century, by Alice Clark, of Street, Som., Shaw Research Student of the London School of Economics and Political Science, is now out (London : Routledge and New York : Dutton, 8½ by 5½, pp. 335, 10s. 6d. net). Although the chapter headings sound somewhat technical—Capitalists, Agriculture, Textiles, Crafts and Trades, Professions—the book is written in such an interesting manner that it will appeal to a large circle of readers. There are eleven pages of cited authorities, each with the British Museum press-mark, showing that the author has examined a mass of material in print and manuscript.

Alice Clark has written an article on the same subject as her book, which will appear in the *Swarthmoor Account Book* now being printed by the Cambridge University Press.

New editions of the Hero Stories, by the late Mary Spencer, have been issued by the Friends' Tract Association, 15, Devonshire Street, London, E.C.2. "Onas and the Indians," "A Safe Castle," "The Viwan Conquerors," and "Peace Across the Snow," 4d. per dozen ; 2s. 8d. per 100.

The latest book on Africa by John H. Harris, of the Aborigines Protection Society, who has recently joined Friends in London, is *Africa : Slave or Free* (London : Student Christian Movement, 7½ by 5, pp. xx. + 244, 6s. net). There is a preface by Sir Sydney Olivier, formerly Governor of Jamaica.

Olaf Baker, a London Friend, author of "The Questing Heart," has brought out another little collection of his verses, *The Tramp of Eternity* (London : Allen & Unwin, 7½ by 4½, pp. 62, 2s. 6d. net).

Harlow Lindley has sent over a fine volume of 441 pages, recording the celebrations held in connection with the "one hundredth Anniversary of Indiana's Admission to Statehood." Our Friend is secretary of the Indiana Historical Commission, Indianapolis. Ind. Various Friends figure in these records. Numerous pageants took place, among

the scenes represented were the Underground Railroad, the Civil War, Early Life in Indiana. In Indianapolis there was a professional pageant:

"The various episodes of the 275 years of Quakerism were presented, the section being headed by a Quaker on horseback, depicting the old-time Friend. In this section were the 'Quakers of 1856,' a pioneer family in an ancient 'rockaway' carriage, and the 'Quaker of 1916' in a modern automobile. Timothy Nicholson, of Richmond, one of the oldest Quakers in the State and the founder of the State Board of Charities, rode alone in an automobile and was much applauded" (p. 295).

An interesting article on "The Old Milestones about Philadelphia," written by Joshua L. Baily, Jr., appears in the current number of the *Bulletin of Friends' Historical Society of Philadelphia* (vol. ix. no. 2). The editor's reviews of "Books of Interest to Friends" are always valuable.

*For the eleventh year in succession, Samuel Graveson, manager of the Swarthmore Press (Headley Brothers), 72, Oxford Street, has compiled and issued a Record of notable Achievements and Events, under the title: *The Year 1919 Illustrated*, pp. 192, and over fifty illustrations. 6s. net. The compiler has been assisted by H. Wilson Harris, Malcolm Sparkes, Arthur Henderson, Alec Waugh and others.

*Messrs. Evans Brothers, of Montague House, Russell Square, W.C.1, have brought out a *Book of Great Lives*—short life-stories of great men, prepared for young people. Among the fifty three sketches are three Friends—Lord Lister, Elizabeth Fry, and John Dalton.

The Associate Professor of History in Haverford College, Pa., Rayner W. Kelsey, author of "Friends and the Indians," has again put us under obligation,—his latest work being *Centennial History of Moses Brown School, 1819-1919* (Providence, R.I.: Moses Brown School, 9½ by 6½, pp. xviii. + 178, \$2.00; London: Friends' Bookshop, 11s. 6d.). The salient dates of the century and of its antecedent years are as follows: The Portsmouth School, 1784-1788; The Interregnum, 1788-1818; Problems and Progress, 1820-1836; Battling with Adversity, 1836-1852; The Middle Age, 1853-1860; The Horn of Plenty, 1860-1879; Modern History, 1879-1904, and "Moses Brown School," 1904-1919.

The interesting life-history of Moses Brown (1738-1836), promoter and benefactor of this New England Y.M. boarding school, is detailed, also that of his only son, Obadiah (c. 1771-1822), and of his son-in-law, William Almy (c. 1761-1836), yarn-spinner and preacher, both munificent supporters of the school. Many other figures come and go before our eyes—John Griscom, principal, 1832-1835, "probably the most learned member of the Society of Friends in America"; Thomas J. Battley,

teacher of science since 1868, to whom the book is dedicated ; Augustine Jones, principal, 1879-1904 ; Walter S. Meader, at the School 1880-1904, and clerk of New England Y. M. for many years ; the twin brothers, Alfred H. and Albert K. Smiley ; Samuel J. Gummere, teacher of classics, 1832-1834 ; and Rufus M. Jones, teacher of modern languages, 1887-1889, both later of Haverford College ; and many others. Timothy Nicholson, the veteran Quaker of the Middle West, was a scholar, 1847-1848.

Rufus M. Jones's Introduction is good reading. There are numerous illustrations and a full index.

The Literary Who's Who, for 1920, successor to "The Literary Year Book," is likely to find a useful place on the office-desk. (London : Routledge, 8 $\frac{1}{4}$ by 5 $\frac{1}{4}$, pp. 411, 8s. 6d.)

A recent issue from the office of the Student Christian Movement, Russell Square, London, is *The Word made Flesh : Notes on the Johannine Gospel and Epistle*, by Edward Grubb, 4s. net.

Two presidential addresses on surgical and medical subjects have reached the Reference Library from the authors.

Sir Rickman J. Godlee, Bart., K.C.V.O., LL.D., F.R.C.S., addressed the Birmingham and Midland Institute, last autumn on *Our Attitude towards Modern Miracles*, and Bedford Pierce, M.D., F.R.C.P., Lond., The Retreat, York, gave the address at the annual meeting of the Medico-Psychological Association of Great Britain and Ireland, in York, in July last, on *Psychiatry a Hundred Years Ago*, with comments on the problems of to-day.

Elizabeth York (Mrs. Samuel Veale Bracher) has done good service in showing how ancient is the idea of a union of countries for their common good, in her *Leagues of Nations : Ancient, Mediæval and Modern*. (London : Swarthmore Press, 7 $\frac{1}{2}$ by 5, pp. 337, 8s. 6d. net.) Chapter V. concerns itself with William Penn's European Diet, Appendix VI. gives a list of twenty-nine international schemes.

**The Inward Light* is a drama in four acts, prepared by Allan Davis and Anna R. Stratton. (New York : Knopf, 7 $\frac{1}{2}$ by 5 $\frac{1}{4}$, pp. 135, price in America, \$1.35 ; in Great Britain, 11s.) The time is the period of the American Civil War and the subject that of peace and war, but only the side of the fighting Quaker is introduced not that of the passive resister. For a review, see "The American Friend," 1 mo. 1. 1920 ; "The Friend" (Lond.), 9 iv. 20.

Friends' Council for International Service (London : Ethelburga House, E.C.2), has issued two pamphlets—*Quakerism*, by T. Corder Catchpool, 2d. ; and *Friends' Service in War Time*, by Elizabeth Fox Howard, 6d. In the former paper, page 7, for *Bedford*, read *Derby*.

The life of Professor Thompson, written by his widow and daughter, is now out. *Silvanus Phillips Thompson, D.Sc., LL.D., F.R.S., His Life and Letters*, by Jane Smeal Thompson and Helen G. Thompson, B.Sc. (London: Fisher Unwin, 9 by 5*½*, pp. 372, and 13 illustrations, 21s. net). Mrs. Thompson has presented a copy to D.

The story of the work of the Ambulance Unit is now out—*The Friends' Ambulance Unit, 1914-1919* (London: Swarthmore Press, 9*½* by 7*½*, pp. xxiv.+264, many illustrations, also maps and charts, 21s. net). Edited by D. Meaburn Tatham and James E. Miles. Introduction by Sir George Newman.

Among the Rose and Dragon Books is a new series for "Young Citizens," the first of which is *A Plain Friend* (Elizabeth Fry), by Annie Matheson (London: British Periodicals, Ltd., Gough Square, 7*½* by 4*½*, pp. 54, 2s. 6d. net; literary manager, Bertram Pickard). This is by no means a mere *résumé* of other "lives" but contains useful fresh matter.

Allen David Hole, of the Department of Geology, Earlham College, Ind., U.S.A., has sent for preservation several scientific papers he has prepared, which have appeared in periodical literature. *Glaciation of the Telluride Quadrangle, Colorado, III., 1912*, *On the Molding Sands of Indiana, 1918*, and *Terraces of the Whitewater River near Richmond, Indiana, 1911*.

A. D. Hole has also presented a copy of his *David Worth Dennis—an Appreciation*, extracted from the Proceedings of the Indiana Academy of Science, 1916. D. W. Dennis (1849-1916) was a professor in Earlham College, Ind.

John S. Hoyland, M.A., has translated into Hindi E. B. Emmott's *Story of Quakerism*. It can be obtained for ten annas from the Christian Mission Press, Jubbulpore. Copy in D.

J. S. Hoyland has also sent copies of his *Sketch of Modern European History* (Allahabad, 1918), and *Christ and National Reconstruction. A Bible Study Text-Book* (Jubbulpore, 1918).

The Better Germany in War Time, by Harold Picton (Manchester: National Labour Press, 5s.), contains a valuable outside view of the work of the Friends' Emergency Committee.

Our Friend, H. Wilson Harris, who spent three months in Paris as special correspondent of "The Daily News," has given his impressions of the Peace Conference in *The Peace in the Making*, which he describes as "a little more than a personal impression and a good deal less than a considered history" (London: Swarthmore Press, 7*½* by 5, pp. 246, 6s. net).

We heartily welcome another edition of Allen C. Thomas's *History of the Friends in America* (Philadelphia : Winston, 8*½* by 5*½*, pp. 285, Pennsburry Series No. IV.), but we regret that the production of such valuable matter should have been somewhat marred by the use of some of the plates of the previous edition, which gives to the pages a patchy appearance, and an undue limiting of the editor in the work of corrigenda and addenda. Chapter IX. is new and worthy of careful study. It is good to read the following paragraph :

" Not for over a century has there been such a feeling of good-will as exists at present (1919). It is more and more recognised that kindly feeling and co-operation are quite possible though there may be at the same time great differences of opinion even on important matters " (page 225).

With the experience of the last few years in mind there is not much written in praise of war.² Of books written to reveal its horrors surely this volume is *facile princeps*—*Civilisation, 1914-1918*, by Georges Duhamel, translated from the French by T. P. Conwil-Evans (London : Swarthmore Press, 7*½* by 5, pp. 248, 6s. net). Here is a word-picture of the wounded :

" Placed side by side on the uneven ground, they made a mosaic of pain stained with mud and blood, the colours of war; reeking with sweat and corruption, the smells of war; noisy with cries, moans and hiccups, which are the sounds and music of war " (page 38).

Anna Yarnall, for many years instructor in English in Friends' Select School, Philadelphia, Pa., has issued a little volume of her poems, under the title *Golden Memories* (author, 1729 Arch Street, Philadelphia, Pa., U.S.A., 7*½* by 5, pp. 120, \$1.50). Presented by the author to D.

There is a chapter on " George Fox and the Quaker Movement " in a recent book, *From the Great Awakening to the Evangelical Revival*, by Benjamin Nightingale, M.A., LITT.D. (London : Congregational Union, 7*½* by 4*½*, pp. 160, 2s. 6d.). This is a very useful and readable book, dealing briefly with English religious life from the sixteenth to the twentieth century.

² Yet we find such remarks as the following, taken from *Edward Wyndham Tenant : A Memoir* by his mother, Pamela Glenconner, London, 1919 :

" It is rather fun making these entanglements and imagining the Germans coming along in the dark and falling over these things, and starting to shout; whereupon you immediately send up a flare (which lasts ten seconds) and turn a machine gun on to them as they struggle in the wire. It sounds cruel but is War " (Letter to his younger brother, 15 Sept., 1915).

" We were safely relieved last night and are now going back for a day or two. We have had all the kicks and none of the ha'pence in this show, as other batts. had the fun of repulsing attacks and killing hundreds, while we had to just sit and be shelled " (Letter to his mother, 12 Sept., 1916).

Recent Accessions to

JIN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months:

Joseph T. Sewell, of Whitby, has presented a copy of *Whitby Authors and their Publications*, by Gideon Smales, 1867, 248 pp. This book contains notices of several members of the Chapman family, also of Isaac Blackbeard, Joseph Taylor, Dorothy Ripley, Gideon Buck. Several pamphlets containing the names of "Jonathan Drabcoat," and "Jeremiah Broadbrim" may refer to Friends.

Miss Elizabeth Woods, of Woburn Sands, has sent up a pamphlet and two pedigrees of the Woods family, prepared in 1918, by the late Edward H. Woods. The Woods descend from Joseph Woods (1755-1812), and his wife, Margaret Hoare (1747/8-1821).

Rebecca and her Daughters, being a history of the agrarian disturbances in Wales in 1843, known as the "Rebecca Riots," by the late Henry Tobit Evans, J.P., 1910, 267 pages. H. Tobit Evans (1844-1908) joined Friends in 1880, at The Pales in Radnorshire. He was not infrequently at Devonshire House. On pages 148 and 153, we read:

"Mr. Price, of Neath, and several ladies of the Society of Friends from Darlington, visited Carmarthen on 25th August, and had a meeting in the Magistrates' Room, when several magistrates were present, who listened attentively to their exhortations. They also held a meeting at Water Street Chapel, when the ladies addressed a numerous congregation on the benefits of peace and the horrors of civil war."

Hannah Chapman Backhouse was one of the Friends mentioned and her lady companion was Junia Price. Joseph Tregelles Price was with them. For a fuller account of their service, see *Journal of H. C. Backhouse*, pp. 258-261.

Calendars of State Papers, Domestic, 1665/6, 1666/7, 1667, completing a run from 1649 to 1678.

Typed pedigrees of the families of Perry, Davis, Pim and Walpole.

Presentments for Quakerism in the Diocese of Worcester, 1662 to 1674, and Convictions for refusing oaths and for conventicles, etc., in London, 1677 to 1684/5, MSS. prepared and presented by Prof. G. Lyon Turner, M.A.

For other accessions, see pages 20, 21, 27, 43.

Foreshadowings of Quakerism

ALBERT PEEL, M.A., Litt.D., etc., of Great Harwood, Lancs., has presented to D. a copy of his valuable work, *The Seconde Parte of a Register*, being a Calendar of Manuscripts under that title intended for publication by the Puritans about 1593, and now in Dr. Williams's Library, London, printed at the Cambridge University Press, in 2 vols., 1915, with sixty-four pages of indexes.

There are many subjects of interest in these volumes, and many similarities of belief and expression between the dissenters of Queen Elizabeth and those of the Commonwealth.

About 1580, R.H. (—? Robert Harrison) wrote:

" Then you charge us that we persuade the people to be rather in *houses* and corners then to be where there is the publique face of the Church ; that is to say, that the Congregation can not publique meeete in a house, except it be a great *house of lime and stone*. . . . Thei set bandoggs on us to baite us from their doors, and since this looke out and say there came no bodie there, and thei chide us when thei meeete us, because we came not to their house ; for our mynister preached first, and we heard him in a Church of *lime and stone*, from thence we were driven into the Churchyard, from thence into a house adjoyning upon the Churchyard, from thence we being had to prison, after that some of us had got some libertie out, we got into that Church again, from thence we were had to prison againe. *Yet now we are charged as people which will not come to the Church, thus reasonable are we dealt with*" (ii. 66).

1648. George Fox at Leicester :

" The Church was the pillar and ground of truth, made up of living stones . . . which Christ was the head of ; but he was not the head of a mixed multitude, or of an old *house*, made up of *lime, stones and wood*."

1652. George Fox :

" These mett togeather in severall dwellinge *houses* which was not caled ye temple nor ye Church " (Camb. Jnl. i. 57).

1663. George Fox :

" At Wellingborough in Northampton sheere about this time ye toundes officers warned freinds to come to ye steeplehouse : & they mett togeather to consider of it : & ye Lord moved y^m to goe to there steeplehouse to meeete in. And when they came Into ye steeplehouse they sate down togeather & waited upon ye Lord in his power & spirit & minded ye Lord Jesus Christ there teacher & saviour & did not minde ye preist : soe ye officers came to y^m to putt y^m out of ye steeplehouse : & they saide nea Itt was not time for y^m to breake uppe there meetinge yett & soe ye preist when he had donn his stuffe they woulde have had freinds goe home to Dinner : & they tolde y^m they did not use to goe to Dinners but was feedeinge upon ye breade of life : & there they sate waiteing upon ye Lord Ienjoyinge his power & presence till hee ordered y^m to departe.

" *And soe they was offended because they coulde not gett y^m to ye steeplehouses & when they was there they was offended because they coulde not gett y^m out again*" (Camb. Jnl. ii. 32).

The Puritans of Elizabeth's day described the clergy with much the same wealth of language as was used by Friends respecting the ministers of the Commonwealth.

1587. "These cathedral churches are indeede verie Dennes of Theves, where the tyme and place of Gods service . . . is moste filthily abused In piping with Organnes, in singing, ringing and Trowling of the Psalmes from one side of the Quiar to another, with squeaking of Chaunting Queresters. . . . These unprofitable Members, for the moste parte Dumme Doggs,¹ Unskilfull sacrificing priestes, Destroyeing Drones, or rather Caterpillars of the Word. . . . They are Dennes of Lazie Loytring Lubberds, the verie harborowes of all disceitfull and Tymeserving *hippocrites*, whose prebendaries and lyvings belongeth some to gentlemen, and some to boyes, some to servingmen, and some to others" (ii. 211).

1652. Richard Clayton called Priest Sawrey of Ulverston a "rotten-hearted *Hippocrate*," and Margaret Fell called him "a *catterpiller* w^{ch} shall bee swept out of y^e way" (Camb. *Jnl.* i. 408).

1654. It is said that Anne Clayton called Shaw, the rector of Aldingham in Furness, a "greedy dogg": Jane Ashburner called him "thou painted beast," and Mary Howgill addressed him as a "wel favored harlott" (note to p. 59 of the forthcoming *Household Account Book of Sarah Fell of Swarthmoor Hall*).

The strong language of the Puritan period is justified by reference to Scripture. R. H. wrote:

" You reckon up a greate sorte of sharpe speaches, and you make a bead roule of them: as felow deceivers, false brethren, menpleasers, blinde guides, trees without fruit, etc., and you say precisely that thei are not wordes proceeding from the Spirit of God; but thei and such like are wordes proceeding from our Saviour Christe, the apostles and prophetes, therfore, by your reason [these] had not the Spirit of God. I pray you, whence these speaches, generation of vipers, painted sepulchers, hypocrits, foxes, painted walls, adulterous generation, prince of Sodom . . . and a thowsand more. I am sure you knowe them and where to finde them" (ii. 67).

In an article in the *Transactions of the Baptist Historical Society*, vol. vii. (1920), entitled "A Conscientious Objector of 1575," Dr. Peel prints a MS. in "The Seconde Parte of a Register," of which he writes:

" On the whole, the manuscript now printed for the first time is an excellent example of Elizabethan religious controversy, and it will be read with no little interest at a time when non-resistance and the Christian's attitude to weapons and war are again the subjects of keen disputation. It will be noted that the kinship of the Anabaptist with the Quaker appears alike in this particular and in the matter of using oaths and law courts."

"Dumb dogs," unpreaching clergy so-called, has a reference to itself in the Index with nigh a score of entries.

Francis Fox, of Plymouth, 1765-1812

THE following, from a Plymouth paper, has been found among manuscripts of the late John Frank, of Bristol, presented to D. in 1919:

"On the 18th Inst died Francis Fox Esq. of Plymouth, much and deservedly lamented for his liberal charities and other estimable qualities. He was one of the People called Quakers. His funeral took place on the 25th Inst., and was attended by about 250 Persons; he was carried underhanded by eight Quakers to the Burial-Ground in Broad St. The Procession closed with the committees of the Public Schools and Public Institutions to which he was a liberal Benefactor. Out of respect to the memory of their Townsman, all the Shops through which the Funeral passed, from the House in Frank Row to the Grave, were closely shut as a testimony how highly his virtues both public and private were appreciated."

To which Ann Young adds " (as informed by a Relative who attended on the solemn occasion, from Falmouth) " that " the Magistrates of Plymouth requested they might walk in the Procession in form with their Robes, as on Public occasions; this Friends did not think proper to consent to but they attended the Funeral.

" His afflicted widow and aged mother were supported in much calmness; he has left one child, a daughter."

Francis Fox, the son of Francis and Sarah (Cookworthy) Fox, was born 14 xi. 1765. In 1798 he married Sarah, only daughter of John and Sarah (Wilson) Birkbeck, of Settle. Their children were Sarah, born 1802, and Francis William, born 1803 and died 1804. Sarah married William Dilworth Crewdson, of Kendal, in 1825.

Francis Fox died 18 ix. 1812. The Testimony issued by his M.M. stated that he had been " a Minister about 15 years," and that " an unusual number of persons of various denominations testified their respect for the deceased by attending the Burial."

The Cambridge "Journal of George Fox"

Continued from vol. xv. p. 152

68.—Vol. I. p. 432.—There has been some uncertainty regarding the year of the death of Joseph Fuce. George Fox gives 1669 (F.P.T. p. 162n.); Joseph Smith has 1665 or 1669 (*Cata.* i. 824); Joseph Besse includes him among four Friends who died in the White Lion Prison, Southwark in 1665¹—Samuel Fisher, Joseph Fuce, John Shields, John Fothergill (*Suff.* i. 693). On the other hand Burial Registers of Surrey and Sussex have: "Fuce, Joseph, 1669 viii. 11. Psh. of Kingston in co. of Surrey. Kingston [M.M.] [Buried at] Kingston," and Ellis Hooke, writing to G. Fox, 10 viii. 1669, states: "Yesterday morning our dear friend Joseph Fuce laid down the body at Kingston" (*Letters o Early Friends*, p. 168, see Camb. *Jnl.* ii. 490).

69.—Vol. II. p. 460.—"Mildred" and "Judy." In a tract dated 1678, written by Robert Rich—*Hidden Things brought to Light, or the Discord of the Grand Quakers among Themselves*, we read, page 13:

"Tell me if there are not some of all them Professions with whom thou couldst have more unity than with *Mildred* and *Judah Crouch* and *Mary Powel*, and divers others, such like, who are called by the name of Quakers?"

Mildred and *Judy* are mentioned together in early letters (Swarth. MSS., iv. 13). Mildred and *Judith* are addressed by George Fox on one sheet (Swarth. MSS., ii. 62). In the above quotation we have Mildred and *Judah* with the surname, presumably of each, Crouch, which on its face, might imply a man not a woman. But there are other indications that this band of opponents was composed of women. Richard Hubberthorne, writing to Margaret Fell, 10 xii. 1656/7, says: "As for James Nayler, he is in Bridewell. The women . . . sometimes appoint meetings in the most public places of the city." The letter is among *Letters etc. of Early Friends*, edited by A. R. Barclay, but unfortunately the editor omits to copy at the point when, doubtless, the letter becomes most interesting! and the location of the original is not known. An "Impudent lasse" is referred to in Swarth. MSS. iv. 15, but this may refer to Mildred. William C. Braithwaite considers them to be women (*Second Period*, p. 250, cp. *Beginnings*, pp. 269, 270). George Whitehead places Mildred in the company of "two or three boisterous fellows" (Camb. *Jnl.* ii. 461).

Of Mary Powel we know nothing at present.

¹ but does not give the month as in the three other cases.

John Bellers. The first important of these is that of Chamberlen, whose social system is closely related to that of Bellers, inasmuch as he makes use of the proposition that the workers should be the owners of the means of production, and that the workers, in the same way as Bellers, should be the managers of the same. The second is that of Peter Cornelius Plockhoy, making however a number of important differences, such as the proposal to make the workers not merely the managers, but the owners of the means of production.

John Bellers and his Work

JIN an article by Isaac Sharp (vol. xii. p. 117)—“John Bellers—Lost and Found”—the writer places among modern finders Karl Marx in 1867 and Edouard Bernstein in 1895.

In point of time, between these two should come Karl Kautsky, who refers to Bellers in 1892 in *The Class Struggle*, first published in German and since issued in America somewhat abridged, in English. The following is Kautsky's reference :

Pages 99 and 100: “It is now nearly two hundred years ago since a well meaning Englishman John Bellers submitted to the English Parliament a plan to end the misery which even then the capitalist system, young as it was, was spreading through the land. He proposed the establishment of communities that should produce everything that they needed industrial as well as agricultural products. According to his plan, each community needed only from two hundred to three hundred workmen.

“At that time handicraft was still the leading form of production; the capitalist system was still in the manufacturing stage; as yet there was no thought of the capitalistic concern with its modern machinery.

“A hundred years later the same idea was taken up anew, but considerably deepened and perfected by socialist thinkers. By that time the present factory system of mills and machinery had already begun; handicrafts were here and there disappearing; society had reached a higher stage, accordingly, the communities which the socialists proposed at the beginning of the nineteenth century for the purpose of removing the ills of the capitalist system were ten times larger than those proposed by Bellers (for instance, the phalansteries of Fourier).”

Since the Bernstein notice of Bellers, the Quaker reformer is mentioned in *A History of British Socialism* by M. Beer, written in German in 1912 and enlarged and rewritten in English in 1919 (London: G. Bell & Sons):

Page 71: “The years from the beginning of the Civil War to the end of the seventeenth century produced also several social reformers. As we are concerned only with those reformers whose schemes contain socialistic elements, we must confine ourselves to the pamphlets of Samuel Hartlib, Peter Chamberlen, Peter Cornelius Plockhoy [sometimes written Plockboy, at other times Peter Cornelius Van Zurik-Zee] and

John Bellers. The most important of them is that of Chamberlen, whose social criticism is closely related to communism, inasmuch as he makes use of the proposition that the labour of the poor, *i.e.*, the wage workers, is the source of all wealth. John Bellers, a member of the Society of Friends, whom Robert Owen, as well as Karl Marx, greatly admired, represents a combination of Hartlib, Plockhoy and Chamberlen, making however a serious contribution to social economic speculation by proposing to make labour-time and not money, the standard of value."

CHARLES R. SIMPSON.

Early Friends in Nottinghamshire, 1668

THE names of such friends as are appoynted for the service of truth in the monthly & Quarterly Meetings. 1668.

THE SAND MEETINGE

Richard Bo[al]re, Robert Murfine, Gervus Lambert, Thomas ffarnworth, Sammuell Nicholson, Roger Storr, Richard Newcome, Thomas Emley, John Camsell, John Birks.

THE CLAY MEETINGE

Thomas Samson, William Hudson, John Hasselby, Theophilas Eaton, Alexander Samson, John Gudridge, George Rogers, William Rogers.

THE TRENT SIDE MEETINGE

William Smith, Edward Langford, Thomas Elsam, Robert Carnell, John Theaker, Robert Shaw, Robert Storr, John Truswell, William Calvert, Joseph Walles, Thomas Ridge (Backslider).

WEST SIDE FORREST MEETINGE

Timothie Garland, Thomas ffarnworth, Richard Cooper, Matthew Bracknell, Oliver Hooton, George Cockram, Robert Grace, ffancis Clay, Sammuell Hooton.

EAST SIDE FORREST MEETINGE

Thomas Jngall, Ralph Bateman, Edward Asline, William Birkett, Richard Birkett, Thomas Oakland, Joseph Wass, William Blanch, Edward Butler, William Watson.

NOTTINGHAM MEETINGE

John Reckless, William Watson, Thomas Hyfeild, Edward Poe, George Hopkinson, John Hart, Richard Richerson, John Hand, Humphrey Need, James Slacke, William Wood, John Marshall, George Oates.

VAILE MEETINGE

William Claytor, Matthew Markham, Robert Bullivant, John Barker, William Poole, Thomas Howitt.

and a Will London Quaker, etc. of which he is the author. Notwithstanding, he
relinquished his inheritance, which he left
to a religious society, and a willow-grove
accompanying it, to be sold for the sum of £1000.
He died in 1792, aged 80 years.

Notes and Queries

KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

A QUAKER & WILLIAM Pitt, THE ELDER.—“They held Fort Louis on the mouth of the Sene-gal and fortified the island of Goree which commanded the Gambia. A Quaker merchant, having proposed to Pitt an ex-pedition to annex the settlement, which this ‘passive resister,’ with an eye to the main chance, assured him could be effected ‘without bloodshed’”

FREDERICK HARRISON, Pitt, in English Statesmen series.

Who was the Quaker?

DISPUTES.—There is a valuable list of “Seventeenth Century Disputations” in the *Transactions of the Baptist Historical Society*, vol. vi. (1919), pp. 216 ff. in which appear the names of numerous Friends.

WILLIAM FLANNER (vols. iv., xiii.-xv.).—“W. F. is nearly 6 ft. 2 in. high, about 62 years of age and somehow not in good health—is very nervous and often low, notwithstanding I think he has given a proof that his ministry is from the right source.”

Norris MSS. vi. (in D.) of visit of William Flanner and Isaac Hadwen to Coalbrookdale, 22 xi. 1828.

Author of Quotation wanted :

“The double and agreeing testimony of the Holy Scriptures without and the Holy Spirit within” ? William Penn.

WET QUAKERS.—Ezra K. Maxfield writes from Cambridge, Mass., that, after puzzling over the meaning of this term he has found a solution of his puzzle in *An Apology for the Life of George Anne Bellamy*, written by herself, London, 1785. Miss Bellamy (? 1731-1788, see D.N.B.), was on a visit to relatives, Clarks, who were Friends. She wrote :

“I had not dressed myself with the studied formality of a rigid Quaker, but only so plain and neat as to entitle me to the denomination of a *wet Quaker*; a distinction that arises chiefly from the latter's wearing ribbands, gauzes, and laces.”

The term also occurs in a tract, adverse to Friends, entitled *The Tavern Frolic: or a Comical Dialogue between a Drunken Priest*

and a Wet London Quaker, etc., London, 1704.

In *Poetical Sketches of Scarborough*, 1813, there is an illustration — "Wet Quakers" — the accompanying letterpress being headed, "The Water Party."

DR. ROUTH, OF OXFORD (v. 172).—The interesting incident of Dr. Routh and a Friends' minute-book is referred to in Dean Burgon's life of the doctor in his *Twelve Good Men*, 1888, vol. i., p. 86, writes Margaret E. Hirst, of Saffron Walden. A copy of the minutes on the subject, made by H. A. King, of Reading, has been sent us, also a list of the books sent. A much better selection could now be made.

"At one time the President had been possessed of a collection of documentary annals of the Society of Friends, the first volume of the records of the Oxfordshire Quarterly Meeting of the Quakers, from the establishment of their Society to the year, 1746. This volume had long been missing, and till 1828 had been sought in vain. Having ascertained that it was in the possession of the President, two of their body waited on him. The account 'they have given of their interview with Dr. Routh' (so runs the Quaker minute) 'has been very satisfactory. It appears that the gratification he has derived from the perusal of the volume (which from its instructive tendency he considers creditable to the Society) had induced a wish to

retain it. Notwithstanding, he obligingly offered to relinquish it, from the respect which he felt for the Society, and a willingness to render complete those records which ought to be in the possession of the meeting. As he wished to transfer it through the medium of some Friends appointed by the body, William Albright, Daniel Rutter, and John Huntley are directed to wait on him for that purpose.' In 'grateful acknowledgment of his kind and liberal conduct,' the Quakers presented him with 'a few volumes of our Friends' writings, both ancient and modern,' the names of which follow.'

GRAVE-SAFE (x. 46).—Arthur H. Catford sends us an extract from the Edinburgh Two Months Meeting Cash Book, which carries forward the history of this gruesome article :

1854.

6 mo. 19. By cash laid aside since 4 mo. 10th 1851 for old grave safe when it was expected David Doull would get something for Locks but at Preparative Meeting 6 mo. 11th 1854 he had got nothing so that it was considered best to place the 14/6d to the credit of the Two Months Meeting as it was not worth while dividing amongst the Joint Stock Proprietors 14/6d

The treasurer in 1854 was John Wigham, Tertius; it appears that he held office for about forty-eight years.

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Our Quotation—5

"In relation to seventeenth century religious studies, quite outside the Quaker movement, no literature is more illuminating than the Quaker literature of that period, of which fortunately there is a considerable amount. In particular is it invaluable to those who may undertake the writing of local Parish Histories; it often supplies the names of parish clergymen, which otherwise would be entirely lost."

NIGHTINGALE. *From the Great Awakening to the Evangelical Revival, 1919.* See page 39.

A Vision

The narrator of the following vision, Joseph Fry, of Bristol (1728-1787), was no dreamer in actual life. He was the founder of the great firm of J. S. Fry & Sons, and a man of affairs. "He was a man of versatile genius,

under whose hands almost any concern would have prospered" (account of the firm in *Grocery*, July, 1908). He practised medicine and was also a partner in a firm of type-founders. See *D.N.B.* He married Anna, daughter of Henry Portsmouth, M.D., of Basingstoke, in 1755. He was a prominent member of the Society of Friends.

The records of the Society contain numerous notices of incursions into dream-land. We have caused this vision to be printed as we think it reflects somewhat the narrow Quakerism of the time while also holding lessons for to-day—contrast the Gothic building frequently whitewashed and artificial flowers with the "large square building, very plain" where the (outward) guide was not needed and where appeared "a particular irradiation of Light and Glory," and note that, while some were content to remain here, other passed on to something better and higher in their pilgrimage to the "permanent Rest prepared for the people of God."

ON the 26th of the 12th month, 1776, about 5 o'clock in the afternoon, being alone and under an awful exercise of mind respecting futurity, I was imperceptibly led into a state of great stillness, and in that a train of objects and occurrences were presented before me, which left such an impression upon my mind, as I hope never to forget and was in substance nearly as follows :

It seemed to myself as if I was alone in an open place, when a person came to me, and obligingly asked me if I desired to go to the house of God ; I answered "yes." He said : "Follow me" ; which I did ; his person was very elegant, rather inclining to be thin, about thirty years of age ; he had no covering on his head, besides his own hair neatly combed and turning up with natural curls round his neck. He had on an under-garment and a robe that reached half-way down his legs, but it had no button, or other fastening, and was only secured by a narrow girdle round his waist, which appeared to be of leather, gilt with gold. His garments were of fine white linen, his legs and feet had no covering.

I may now observe that through the whole of this apparent journey, the effect of cold air was neither felt nor in general provided against.

I had followed my guide but a little way, before he entered a large gothic building, a little like a cathedral, very heavy, and almost darkened with abundance of carved ornaments, the shape and distinction of which were very much defaced by the repetition of white-wash upon them, to keep them clean ; as we passed through a large part of it, I looked to the right and left, and saw several vast extensive rooms as large as Westminster Hall, through iron gates ; in these rooms, and others of the same sort even beyond these, I understood there was a great number of persons employed either in worship or some ecclesiastical employments for which they had particular garments.

My guide went into none of these rooms on the ground floor, but up a pair of stairs which brought us into a room apparently as large as any we had passed by, and he stepped quickly through it long-ways near the wainscot on the right hand, leaving a staring multitude and all their various business on the left ; at the further end of the room were three windows, he went straight to the right-hand one, and throwing up a lofty sash, he walked out without stooping ; and immediately we entered upon a narrow path, which was a stone pavement or coping on a wall, which I observed to be very well built, and that there was no flaw in the masonry, nor leaning in the wall ; though divers old and large trees from the garden of this religious fabric had fallen and even now lay against it ; which in several places obstructed our passage, and had it not been for the kindness of my guide, who held away the branches, it seemed as though I should have been stopped or thrown down.

Here let me observe, that we came to this vast pile of building just mentioned, after having travelled but a little way, and I was surprised when I thought that we were so soon arrived at the house of God ; however, though I said nothing to my guide, I was soon well satisfied that it could not be so, by the slovenly way they had taken to clean the inside by such quantities of white-wash.

I observed as we travelled on, that on the left hand of this wall, on which we were walking, was a large pleasure garden belonging to the society of this spacious edifice, which had been made and decorated at a vast expense, with grottos and artificial flowers of an enormous size, but nothing either natural or beautiful among them ; we went on still upon the top of this solid wall for several miles through the estates belonging to this building ; the land of which appeared to be marshy, low, poor, and barren ; and had it not been for the wall we were on would have been quite impassable. At length, our wall, which was level, brought us to a rising ground out of this ecclesiastical jurisdiction, to a pair of large iron gates which appeared to be gilt with gold, on the inside of which a large eagle was climbing up by his talons and his beak, and fluttering with his wings, which being extended appeared extremely beautiful and as if they were full of eyes. As soon as my guide came to the gate, a man within opened it, and we entered into a most beautiful garden, in which were trees and flowers surprisingly magnificent, inexpressibly various, and altogether beyond what I could have had any conception of in nature. I was as much convinced that every production in this garden was the immediate work of Infinite Wisdom, as I had been before that the paltry pleasure-garden I had seen on the left hand of the wall, was planned and executed by mere human contrivance.

We passed on through an immense variety of plants, shrubs and flowers, till we came to a plantation of a different kind, where every thorny prickly offensive shrub was set in rows directly across the path in which we were going, the tracks between these rows were strewed with loose briars and the whole place infested with noxious reptiles, so that there appeared no clean safe place whereon to tread. Just before we entered this difficult track, and before I suspected any danger (for I also was barefooted) my guide turned round and putting forth his left hand, took fast hold of my right hand, and in a manner lifted me briskly along over this dangerous place, when we arrived at a fine plain grass plot where he stopped, and looking at me, he asked me if my legs and feet were not injured by the briars and thorns we had now passed

over, I answered: "No," he had so supported me that I had sustained no injury (having indeed so upheld me by his strength, that I had barely stepped upon the tops of the twigs). He then asked me if I knew him; I told him: "No," (for I durst not give him any title). He answered me with inexpressible sweetness that it was *He* who had trodden the thorny path alone. I then knew that He was the Lord Jesus, and desired that I might be permitted to kneel down before Him. I immediately did so, and was enabled to utter some expressions of deep worship, praise and adoration.

He continued to proceed straight forward, and I immediately perceived a large square building, very plain, without any ornament, to which my guide went; he entered and I followed him, expecting that I had now arrived at the place I had so much desired, and which I had so much reason to think he was conducting me unto. I at once lost sight of my guide and was at the same instant convinced that this scripture was fulfilled in me, *He that was with you shall be in you*. I now walked solitarily on, observing that the whole building was of white transparent marble, being only one ground floor covered with a very flat arch, and admitting light every way without any appearance of windows. On each side, as I walked down the middle, were many little separate offices, with one or more persons writing in them, and several of them empty, but I saw no person that I knew till I came to the bottom; where there was a particular irradiation of Light and Glory and several persons whose countenances were illuminated with the same brightness that filled this part of the house. Of this number I was joyfully made welcome by five, who are now my valued friends and acquaintances. The first who spoke to me was William Dilworth, who, calling me by my name, asked me if I knew *what* this place was. I told him: "No;" he replied, it was the State of the Yearly Meeting, by which I understood it was the State of the Discipline established in our Society, which evidently appeared to me to be the work of no human hand, but I found it was not to be rested in, though many seemed so taken up in their various offices, as to have had no view of proceeding any further. The next friend who told me he was glad to see me was John Townsend. Then came

Thomas Corbyn ; then Joseph Docwra, and, lastly, Isaac Wilson.¹ They said they had been in this service and were proceeding farther. I found my mind greatly enlarged, and I was engaged to go with them, but I saw no way whither we were to go ; this part of the house being built against a hill and the ground as high as the roof of the house. William Dilworth, with his stick in his hand, as he usually walks, stepped briskly and encouragingly up a narrow pair of stairs in the wall, just wide enough for himself to pass, straight with the path I had come down, and opposite to the door I had come in at ; the rest of us followed him singly, and after ascending a flight of stone steps we came upon a narrow cawsey [causeway] built and raised of stone, quite straight and so high that the very clouds seemed much beneath us on each side, as we passed along upon it ; upon which we had gone but a little way, before I was exceedingly rejoiced by a prospect I beheld at a great distance before us ; it seemed to be that of a very large and beautiful city, the walls whereof were very lofty and regular, and the termination of the cawsey we were on seemed to be at a magnificent gate therein.

As we gradually ascended towards it, I conceived it to be nothing less than the New Jerusalem ; for I could plainly see the extent of many miles in circumference, an inexpressible number of cupolas and domes over the wall, each of which I took to be the summit of some superb building ; which as we advanced nearer seemed to be confirmed. We at length came to the gate and were admitted thereat, which was instantly shut upon us. We all looked on each other with silent astonishment, on finding ourselves confined within four walls, which seemed to be above a hundred foot high, without any apparent door or passage out of it ; however, the man who had opened and immediately shut the great gate, went across the court and we followed him ; he opened a small gate or door in the opposite wall which had before been imperceptible to us, for the whole appeared to be masonry ; at

¹ William Dilworth, merchant, of Lancaster (1716-1789), John Townsend, pewterer, of London (1725-1801), Thomas Corbyn, hatter, of London (c. 1711-1791), Joseph Docwra, miller, of Essex (c. 1723-1790), Isaac Wilson, dyer, of Kendal, (1715-1785), all well-known Friends, Dilworth, Docwra, and Wilson having been clerks of London
Y.M.

this door we entered another straight narrow flight of stone steps, nearly the height of the top of the wall, which brought us into a large garden. Here, though I don't remember that I felt myself fatigued, I was in much sorrow, on our not finding the buildings and streets as I had expected, but, behold, instead of a city, a garden ! with an infinite number of high trees, like pines or cedars, with spherical heads, which I found were what I had at a distance taken for domes and cupolas, as I had walked on the cawsey. Though much disappointed we patiently went forwards, still rather ascending through this beautiful garden, till at length I discovered at the farther end of it a grand gate, which, with some exquisite ornaments over it, appeared by its lustre to be of pure gold ; and three men standing by it. One of them had a sword in his hand with a blaze of living fire at its point ; I was told by one of the others, that this was the Angel who was formerly stationed with a flaming sword to guard the way of the Tree of Life ; whom we no sooner approached than he pointed the flame to our left sides, just under the breast, and respecting myself I found in an instant something that I can only compare to a few threads of fine flax, which seemed to be very thinly stuck, up and down in my garments, almost from head to foot, which hitherto had been indiscernible, and that they were all consumed in the twinkling of an eye by the touch of this flame. I felt great thankfulness arise in my mind, that there was so little combustible matter about me, as that the destruction of it by fire should give me no pain, nor cause any smell ; but I could discover nothing of this kind, about either of my friends and fellow-travellers whom I saw tried in like manner.

The other two men who stood at the gate then speedily set about stripping us all of those garments we brought hither with us, and put on each of us only a white linen vest, and over it a white robe, and a golden girdle, leaving our heads and feet bare. I immediately felt myself very pleasant and nimble, and so did my friend William Dilworth, who, though bulky, walked up a pair of steep stone steps, on the gate being unlocked and opened, without leaning on his staff as usual, and he had no sooner ascended to the top of the steps, than he brandished it in the air, and

whirled it away over the wall, as being now no longer useful.

We now found ourselves on a more magnificent cawsey than before, like a grand turnpike road, with walls on each side about breast high. I here observed to my friend John Townsend that the hills and valleys were at an immense distance beneath us, on each side ; he replied that what I took to be hills and valleys were only clouds and vapours, for that the earth was at a much greater distance still, and that *we* were out of the reach of the elements. This road seemed straight and many miles long without an object to interrupt an unbounded view ; except a large hill at the end of it. We had not gone far before I discovered on the road at a great distance from us a glorious appearance, which came towards us with inexpressible rapidity. We instantly gave way on each side the road, when a chariot with two horses passed us, and he that sat therein seemed glorious as the Sun, but his form was concealed through the immense lustre that proceeded from him.

We continued to go on in this holy high way, and I asked some of my friends how it was that this road was so strong and yet *so very high*, one of them replied that it was built on the Rock of Ages, and added that as we proceeded further we should go over an immense arch, which joined this road to the heavenly country. As we walked along I observed it was about half-an-hour before sun-rise on a summer's morning, and that the beams of that luminary appeared about two points of the compass on our left hand, by which I concluded we were journeying nearly if not due eastward.

We continued to go on a level road and soon found we were upon this extensive arch, and by looking over the wall on each side, which we did as we passed along, we could discover the clouds rolling under it, at a *very* *very* great distance.

Here it may be proper to observe that all the way I had come was a perfect straight line, without the least turning either to the right hand or to the left ; nor was there any descent or down-hill path, except that the floor of the house in which my good guide left me, was rather lower at the farther end where I saw my five friends, than at the

door I entered at, though very little ; but the cawsey after we got up the steps out of the house was a sensible ascent, and so was the garden for a great length ; now, although we six only set out in company there were many, both men and women, setting out from this house just after us, whom we had at this time the great satisfaction to see coming after us upon the long level road where we were.

I felt a concern upon my mind for my wife and children, and stepping a little back to look for them I saw them all safely coming on, not very far behind, with many others, some of whom I knew, particularly Jonah Thompson leading along my youngest son by the hand.² I presently joined my beloved friends again, with whom I walked on to the end of the road, and then came to another flight of stone steps much steeper and very different from any of the others, for those were like common stairs cut or made in the ground or rock, but these were like shelves projecting out of a steep hill, just far enough to set the feet on, and only wide enough for two persons to stand on at a time ; here was no rail or anything to lay hold of. We severally lent our hands to assist the women, who by this time were come up with us, and proceeded in this manner till within about six steps of the top, and then all at once they became so narrow, that only one person could go on at a time, and that with great care. At the top of these steps was a small gate, at which a person stood and stooping forward put forth his hand to help us in ascending the *last difficult* steps and led us within the gate. I asked one who was there and seemed to belong to the place how it was that the travellers could ascend those steps in case of windy or bad weather, as there were no rails to hold by, and I understood none had ever fallen off ; he replied : "They who are in this State are not subject to the changeable elements and besides that, have no gravitation to the earth." From this gate we walked on through a small grass field, at the end of which a door in a wall was opened that seemed to be of massy gold, through which we were admitted into a garden, where we all sat down in a bower, and saw many of our friends coming in at the gate. We were informed that this was the Mountain of

² Jonah Thompson, schoolmaster, of Dorset (1702-1780).

God, the Real Paradise, of which the garden of Eden, the terrestrial paradise, in which Adam was placed, was only a type. It was exceedingly beautiful and glorious, seemed extensive beyond bounds and appeared to be that ultimate, permanent Rest, that is prepared for the people of God.

The copy from which the above is printed was written by Joseph Fry's grandson, Richard Fry (1807-1878), and dated "19 of 5 mo. 1832." The little book came into the hands of the late John Frank, who added the following :

"In another copy of the preceding dream or vision, copied apparently by my late brother-in-law, Thomas Sanders Capper (*obit 1852*), the following addition is made. It was probably derived from information supplied by Joseph Fry's widow, Anna Fry (*née Portsmouth*), who survived him many years. 'He was at the time in his chamber under the influence of some indisposition, reclined on the bed, and about 5 o'clock in the afternoon. His wife had left him not more than twenty minutes, that on her return she found his mind greatly affected, when he desired her to write down the above account.'"

Another copy of this vision is in the possession of Claude B. Fry, of Bristol, who has kindly collated it with a proof of the above and made two or three corrections, omitting minor differences.

For other visions see *The Journal*, vii. 97, viii. 91, xi. 74, 108, xiii. 16; card-catalogue in D.

Preaching and Smoking

"Many are Convinced, but the baptiz'd people w^{ch} were mett together when we Came (I thinke I may say,) every man with his tobacco pipe in his mouth '& the drinke at ther noses' made such a smoke in the rome that it stanke exceedingly, & after friends was Com they soe Continued not with standinge, the rome was thrunged Until Jo: Crooke stood up & spake & when we had ended, Like swine whose nose must still bee in the troffe, they with soe much eagernes folloed the tobacco pipe againe as if they had beene famished."

Thomas Curtis to George Fox, dated "Reading this 5th of 11th month 1658." The district referred to seems to have been in Bedfordshire.

* The words "& the drinke at ther noses" were erased soon after they were written. Perhaps the whole was a somewhat overdrawn picture.

A brief memoir of Isaac Hammer is to be found in *Southern Quakers and Slavery*, by Stephen B. Weeks, Baltimore, 1890. It is as follows:

Isaac Hammer, of Tennessee

THE following are allusions to this Friend when he was travelling in Europe as a Minister, in 1826. They are culled from letters written by John Grubb (husband of the noted Sarah (Lynes) Grubb), from Chelmsford, to his brother, Joseph Grubb, of Clonmel, Ireland, now in the possession of J. Ernest Grubb, of Carrick-on-Suir.

"I was disappointed in not meeting with Isaac Hammer in London, and greatly surprised to find he had left that city some days before the Q. Meet^g for Liverpool, with a hope or expectation of being at liberty to embark for America, & W. Rickman said that he should not wonder if he sailed for New York, next 2nd day, the first of the new Year—what an unexpected release from further service this is, to his friends at least. Wm. Rickman told me that I.H. has been only about 15 years a member of our Society, & that his Wife is *not* a friend—I believe his visit in Germany was extraordinary & likely to be very useful. I believe we never heard of a friend travelling as a Minister, who sat in silence in Meetings so frequently as he did in London."

[Chelmsford, 29 of 12 mo. 1826.]

"Hast thou heard the remarkable account of Isaac Hammer—he went to Liverpool as I mentioned to thee, before the Quarterly meeting in London, hoping to be at liberty to sail for America—he went on board a Ship which was to sail, I think about the 21st ult., but feeling uneasy, he declined sailing in *that* vessel; which sailed as proposed, but was wrecked, & every person on board perished! What an extraordinary preservation—I. H. afterwards sailed on the first day of this month I believe, but meeting with contrary Winds, they put back, arrived safely in Liverpool, where they remained at the time of the last account that I heard of."

[Chelmsford, 22nd of 1st mo. 1827.]

A brief memoir of Isaac Hammer is to be found in *Southern Quakers and Slavery*, by Stephen B. Weeks, Baltimore, 1896. It is as follows :

A prominent Friend in the early history of Tennessee was Isaac Hammer. He was born near Philadelphia, April 8, 1769. His parents removed with him to Tennessee about 1783. He was at first a Methodist preacher, then a Dunkard preacher, but became a Quaker about 1808. He visited Ohio in 1811, travelled within the limits of North Carolina and Virginia Yearly Meetings in 1816, including the weaker meetings in South Carolina, and the older meetings in Virginia. He was in Virginia, Maryland and Pennsylvania in 1818; visited Ohio and Indiana in 1821, New York and New England, 1822. In 1826-27 he visited England, Holland, Westphalia, Würtemberg, Austria, Baden, Switzerland and France.

After returning to America he renewed his travels and died in Tennessee, October 14, 1835. He has left a manuscript journal, which is preserved among the archives of the Society at Guilford College [North Carolina].

On his return to America, I. Hammer wrote a long letter to Thomas Robson, of Liverpool (original in D), giving a vivid description of his thirty-two days' voyage—“the roaring of the wind and waves and the Rowling and wollowing of the Ship, on the great deep to me was Marvelous.”

The Family of French

By the kindness of Howard Barclay French, of Philadelphia, London Yearly Meeting Reference Library has become the possessor of the two volumes of the *Genealogy of the Descendants of Thomas French* (1639-1699), printed privately (10 $\frac{1}{2}$ by 7 $\frac{3}{4}$, vol. i., 1639-1785, pp. 501, in 1909; vol. ii. 1785-1913, pp. 743, in 1913). The sub-title indicates to some extent the scope of this remarkable work: “Who came to America from Nether Heyford, Northamptonshire, England, and settled in Burlington in the province and country of West New Jersey, of which he was one of the original proprietors, together with William Penn, Edward Byllyng, Thomas Ollive, Gauen Laurie and others. With some account of colonial manners and doings, setting up of Friends' Meetings, copies of old minutes, etc., together with 150 illustrations, compiled and published by Howard Barclay French, of the seventh generation.”

Thomas French left England as a Friend in 1680, with his wife, Jane, four sons and five daughters in the good ship *Kent*, and settled on the banks of the Rancocas River in West New Jersey. Among surnames of descendants are Black, Brick, Buzby, Haines, Hollingshead, Jobes, Jones, Lippincott, Lukens, Matlack, Moore, Morris, Page, Ridgway, Roberts, Scattergood, Scholey, Shreve, Stokes, Wills, Woolman. Of the hundreds of female christian names that of Tacy occurs only once—Tacy (Jarrett) Stokes.

Friends and Current Literature

IT seems hardly fair that the author of *A Quaker Singer's Recollections* should include the word "Quaker" in the title of his work, seeing that, apparently, he never was a member of the Society though of Quaker descent. David Scull Bispham (b. 1857) was the only son of William Danforth Bispham and Jane Lippincott Scull. The family of Bispham (pron. Bis-pam) was of Lancashire origin; there was a prominent Friend, John Bispham (1642-1723), who was a member of Hardshaw M.M. Our author's father left Friends and his mother was disowned on her marriage, but, subsequent to her son's birth, she was re-instated. The immigrant ancestor of the Scull family was Nicholas, "who became William Penn's surveyor and made the first map of Philadelphia." Mrs. Bispham (carte-de-visite in D.) had several noted brothers: "David Scull [1836-1907], the second brother and my mother's favorite, was the handsomest man I ever knew and I loved him deeply." The youngest brother was Edward Lawrence Scull (1846-1884, see *Memoir*, by Allen C. Thomas).

After passing through the school of Bartram Kaighn, at Moorestown, N.J., David Bispham entered Haverford College in 1872, and here his passion for music proved stronger than his surroundings.

"Among the impediments which I took from Moorestown to Haverford was my beloved zither, which I played upon when occasion offered in spare moments. I had not counted upon the strict authorities at Haverford forbidding such harmless music as was made upon this rather primitive instrument; but to my great chagrin I was soon informed that music was against the rules, and that if I must needs play at all, I would have to do so off the college grounds. I therefore packed my zither in its little case and took it over to the Haverford station on the Pennsylvania Railway, where, through the kindness of the ticket-seller, I was enabled to keep it and where I went daily to practice."

After leaving college, David Bispham worked in the wool-warehouse of his uncle, David Scull, an uncongenial occupation, which only lasted till he could enter the profession of music, though in so doing he had not the hearty approval of his mother, or of his Quaker acquaintance:

"One morning, while Gustave Kobbé was talking to an elderly Friend, I went by, humming what seemed to be a vocal exercise. The elderly Friend stopped in his conversation, and pointed to me as I passed, saying: 'Does thee see that young man going along there singing? Well, he is the grandson of an old friend of mine, but I tell thee he isn't going to come to any good, for he is always fooling around after music.'"

The "Quaker Singer" was for some time a member of the choir of St. Mark's, a church in Philadelphia where the services were very "high."

But through all his professional career there ran the Quaker spirit of thoroughness and a sense of call to the highest and best—he had "a gift from Heaven," and he so far overcame opposition as to receive from the college which would not allow him his zither, the honorary degree of LL.D., conferred on Commencement Day, 12th June, 1914.

Though much in England we do not find any note of his association with English Friends.

His Preface is dated, New York, November 15th, 1919. The book is published by the Macmillan Company of New York, at \$5.00.

Professor George Aaron Barton has sent an offprint from *The Bryn Mawr Alumnae Quarterly*, November, 1919, giving a biographical sketch of his connection with Bryn Mawr College and a selected bibliography of publications by him.

**Mary-girl*, by Hope Merrick (the late Mrs. Leonard Merrick) is a novel, the principal characters of which are called Quakers, but we see little, if anything Quaker in them or their surroundings, and the description of a meeting for worship at the Hammersmith Meeting House is surely quite unlike that of any Friends' meeting held there (London: Collins, 7½ x 5½, pp. viii. + 272, 7/- net).

**An Introduction to the Study of Cytology*, by Leonard Doncaster, Sc. D., F.R.S., fellow of King's College, Cambridge, Derby professor of Zoology in the University of Liverpool. (London: Cambridge University Press, 9 x 5½, pp. xiv. + 280, one guinea.) See *The Friend* (London), 9th April, 1920.

The Odes and Psalms of Solomon, re-edited for the Governors of the John Rylands Library, by Rendel Harris and Alphonse Mingana. Vol. II.: The Translation, with introduction and notes (Manchester: University Press, 9 x 6½, pp. 464, one guinea).

*In *St. Nicholas* for March (New York) there is a reproduction of the picture of Penn's Treaty with the Indians, painted by Edwin A. Abbey, in the Pennsylvania State Capitol at Harrisburg.

The latest book of family history to reach us is *My Ancestors*, by Norman Penney. This is a quarto book of 252 pages, containing thirty-eight illustrations, bound in red cloth. Two hundred-and-fifty copies have been printed. About forty families, mainly Quaker, receive notice, including Penney, Ianson, Horne, Rickman, Norman, Grover, Hedley, Dixon, Kitching. The book has been printed for private circulation by Headley Brothers—a very creditable piece of work. Copies may be obtained from the Author, Devonshire House, Bishopsgate, London, E.C.2. Price one guinea.

A copy has been presented to D by the treasurers of the printing fund.

Obituary

ISAAC SHARPLESS (1849-1920)

The death of Isaac Sharpless, ex-president of Haverford College, Penna., took place on the 16th of January. Friends in both hemispheres and many outside the Society will miss the person and work of one who has been described as "perhaps the greatest Quaker ever produced in America." Dr. Sharpless was president of the Historical Society in 1915-16. His knowledge of Quakerism in the Colonial period was unique.

The Annual Meeting

The Annual Meeting of the Friends Historical Society was held at Devonshire House on the 22nd of April. Anna L. Littleboy, the retiring President, read an address on the history of the Reference Library at Devonshire House, and added some notes respecting printing in the early days of the Society of Friends.

Drawing mostly on original documents Miss Littleboy sketched the rise and progress of this now well-known repository of Quaker and anti-Quaker literature, and of the committee responsible for the care and use of the literary treasures the Library contains.

Ernest E. Taylor, of Malton, Yorkshire, was elected President for 1920, and Allen Clapp Thomas, A.M., of Haverford, Pennsylvania, Vice-President.

The company present manifested much interest in the proceedings and several non-members joined the Friends Historical Society.

The presidential address is shortly to be issued in pamphlet form by the Committee of the Society. See inset announcement in this issue.

Income and Expenditure Account for Year ending 31 st. 1918

INCOME		EXPENDITURE	
	£ s. d.		£ s. d.
Balance in hand, 1 mo. 1, 1918	.. 83 8 2	Cost of printing Journal, vol. xv.	.. 93 13 0
Annual Subscriptions	.. 91 1 6	Postage of the same ..	.. 10 0 0
Sundry Sales	.. 12 14 11	Stationery ..	.. 4 9 6
Donations ..	.. 4 19 6	Sundries, Insurance and Advertising ..	.. 3 7 5
Sales of "Friends in Public Life"	.. 10 0	On account of "Personality of George Fox", ..	.. 3 3 6
Subscriptions to "Personality of George Fox"	.. 2 11 7	Balance in hand ..	.. 82 14 11
Interest on Deposit Account	.. 2 2 8		
	<hr/> £197 8 4		<hr/> £197 8 4

Balance Sheet, 31st of Twelfth Month, 1918

LIABILITIES		ASSETS	
	£ s. d.		£ s. d.
To Swarthmoor Account Book	.. 56 10 7	Cash Balance ..	.. 82 14 11
" Supplement Account ..	.. 41 5 2	Overpaid on "Personality" Account ..	.. 11 11
		Deficit ..	.. 14 8 11
	<hr/> £97 15 9		<hr/> £97 15 9

Against the above deficit must be reckoned stock in hand not valued.

Examined and found correct, AUGUSTUS DIAMOND.

THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.
Devonshire House, 136, Bishopsgate, London, E.C.2

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Our Quotation—6

"I must offer and tender my life and all, for my testimony if it be required of me."

"I bless the Lord that I am here this day upon this account, to bear testimony to the Truth."

"Although I am out of the King's protection, yet I am not out of the protection of Almighty God."

MARGARET FELL,
Trial at Lancaster Assizes, 1664.

The Remarkable Religious Experience
of Edmund Gurney, of Norwich
(1723—1796)

 EDMUND GURNEY, the younger, of St. Augustine's, Norwich, worsted weaver, was the only surviving son of Edmund Gurney (1697-1742), of the same parish, place and trade, by his wife, Mary Pearce, daughter of William Pearce, of St. Giles's, Norwich.

Edmund Gurney, senior, who was clerk to London Yearly Meeting, in 1732 and 1735, was the youngest of the four surviving sons of John Gurney, of Norwich, the

founder of the Gurney family in that city, by his wife Elizabeth Swanton, and was a brother of Joseph Gurney, grandfather to John Gurney, of Earlham Hall.

Edmund Gurney had a family of seven sons and four daughters, all of whom died in infancy or childhood, save three, viz., Edmund Gurney, junior, and two daughters. Lucy (1722-1749), the eldest, married in 1746, as his first wife, her first cousin, John Gurney, of St. Augustine's, Norwich, worsted weaver, and later banker, brother to Henry Gurney, who was his partner in the establishment of the famous banking firm of Gurney of Norwich, in 1775. The second daughter was Mary, (1726-1788). She was a minister for about twenty-seven years; and there is an account of her in *Piety Promoted*, in which it is stated that Edmund and Mary Gurney were "Friends well-esteemed and religiously concerned to educate their children in the way of truth."

Edmund Gurney, junior, was born at St. Augustine's, Norwich, 6th October, 1723, apparently. He married firstly at the Friends' Meeting-house, Lynn, 12 August, 1747, Martha Kett, daughter of Richard Kett, late of Norwich, and half-sister to Elizabeth Kett, who married his (Edmund Gurney's) first-cousin, John Gurney, of St. Clement's, Norwich, son of Joseph Gurney by his handsome wife, Hannah Middleton, (whose published portraits are so well-known), and father of John Gurney, of Earlham. By Martha Kett, Edmund Gurney had a son Edmund, (1748-1764) and a son Jacob whodied in infancy.

Edmund Gurney married secondly about 1753, Ann ——, who had two children who died in infancy; and he married thirdly, in 1757, Priscilla, daughter of Timothy Bevan, of London, who died at Norwich, 4 October, 1772, aged thirty-five.

Of Priscilla (Edmund) Gurney there is an account in *Piety Promoted*, in which references are made to the affectionate ministrations of her husband, and her affection for her father, who with her three brothers came from London to visit her.

There is also in *Piety Promoted* an account of Ann Gurney, daughter of the aforesaid John Gurney, of St. Augustine's (who married firstly Lucy Gurney, sister to Edmund Gurney, junior), by his second wife Ann Kendall.

There are in this account references to her uncle Edmund Gurney's spiritual ministrations in her last illness. She died in 1772, aged nearly fifteen.

Edmund Gurney appears to have adopted in early manhood infidel opinions, about which and his conversion we subjoin a remarkable narration, kindly communicated in 1893, by the late Richard Hanbury Joseph Gurney, of Northrepps Hall, Norwich, grandson of Joseph John Gurney, together with some particulars furnished by his father John Henry Gurney and cousin Hudson Gurney, F.S.A.

Later, Edmund Gurney became a well-known and much esteemed Quaker minister, although, unless a testimony was issued concerning him, we have no particulars, except that he travelled in the ministry with John Kendall, of Colchester, in 1766, upon a visit to Friends of Kent, Surrey and Sussex, which, John Kendall says, was performed "in a good degree to our comfort and satisfaction."

In our possession are three letters addressed by Edmund Gurney, to the writer's great-grand-uncle, Samuel Day, a Quaker minister of Stansted, Essex.

These letters, which are written in a very plain neat hand, are dated 1764 and 1772. They are inscribed to "Dear cousin Samuel Day," a "Quaker cousinship" truly, as S. Day was no relation to the writer whatever, though he had married, as his first wife, Kezia Lawrence, sister to Sarah, the wife respectively of Samuel Gurney, of Keswick, near Norwich, a first cousin of Edmund, and of Thomas Bland of Norwich, the two sisters both being ministers.

The letters are mainly of a religious character; the first, dated Norwich, 25—x.—1764, says :

My mind was, as I apprehend, nearly touched with sincere desire for thy growth and preservation in the unchangeable Truth [A postscript adds]—Thou was so kind as to offer to get me a double Gloucester Cheese, shall be obliged to thee to do it first opportunity and send me by Nassmith's waggon. I will pay cou[sin] Sammy for it. Vale.

The next letter, dated 8—xi.—1764, acknowledges the receipt of the cheese costing 6/7 $\frac{1}{4}$. He names "my cousin Hannah Bevan being on her return to town . . . Thy loving Cousin Edmund Gurney." The third

letter is dated 16—i.—1772; the writer condoles with Samuel Day on the decease of his sister.¹

My Brother Gurney's Daughter we have for now near a week been expecting every day to be removed and I am frequently with Them that I cannot leave home in the present circumstance of the Family or had most likely been ere now in London: therefore Thou will see this pinching tryal on this family so confines me that I shall not be able to attend the funeral of Thy Sister, but my dear love attends Thy Brother, Self and Sisters. . . . P.S.—It has been a very exercising time to my Sister, who, poor woman, have been flattering herself with her Daughter's recovery and now this sudden alteration, in which no hopes are Left has fell very heavy upon her, but through devine mercy She seems greatly resigned within a day or two past.

This refers to the Ann Gurney aforesaid, of *Piety Promoted*, who died three days after the date of this letter, viz. 19—i.—1772, aged nearly fifteen years.

To conclude our account of Edmund Gurney, other than the particulars in the following narration, we may add the following. Hudson Gurney left a note to the effect that "Edmund Gurney was converted under the preaching of John Wesley" who was many times at Norwich, but in this he may have been mistaken. Edmund Gurney was a partner with his brother-in-law, John Gurney, as "Master Weaver" in Norwich, and a letter of a nephew, preserved at Keswick Hall, near Norwich, mentions that their windows were smashed in a great riot there in July, 1740. This happened upon July 7th. It arose through a rabble affixing "a Note on the Door of every Baker in the City. . . . Wheat at sixteen shillings a Comb."

The riot resulted in the prison being opened, the prisoners released, five adults and a boy being killed, and many others dangerously wounded.²

R. H. J. Gurney adds that Edmund Gurney married money with each of his three wives, yet he fell into financial difficulties and had to be, apparently, supported by his relations, and was not considered a strong character from a worldly standpoint.

Edmund Gurney died in St. Stephen's parish, Norwich, 6 October, 1796, aged seventy-three years, and was buried in Friends' Burial Ground there, 9 October.

¹ Mary Dimsdale, wife of Tayspill John Day, of Stansted, and sister-in-law of Thomas, first Baron Dimsdale.

² See *Gentleman's Magazine*, 1840.

Under date 20—iii.—1799, Susanna Crafton, (second wife of Thomas Day of Saffron Walden, brother to the aforesaid Samuel Day), records in her diary :

N.B.—Heard with Pleasure that the affairs of our dear deceased frd. Edmond Gurney are like to be fully made up.³

The name of Edmund was retained in the Gurney family in the persons of Edmund Gurney, who died at Sheffield in 1821, and in that of our late Friend Henry Edmund Gurney, of London and Reigate, who died in 1905, aged 84.

The following narrative was printed in *Musings and Memories*, being chiefly a collection of anecdotes and reflections of a religious character on various subjects, collected by Joseph Walton, Philadelphia, 1875, pp. 271-275. It also appeared about the same time in an English illustrated periodical principally for young people, called, we think, *The Family Friend*, or some such title, and we distinctly remember reading it at the time of publication with considerable interest, about forty years ago.

JOSEPH J. GREEN.

"About the middle of the last century Sarah Taylor,⁴ of Manchester, England, a humble minded minister of the Society of Friends, engaged in a family visit to the members of her own religious Society in the city of

³ James Jenkins, in recording the death of Edmund Gurney, wrote :

"He died, as it was supposed, of a broken heart, having discovered but a short time before that his commercial concerns were in a state of insolvency, owing to the improper management of a friend whose name was Ellington, in whom he had placed the management of his business. They were manufacturers of what are called Norwich stuffs, and in which I have heard they did largely in the export line.

"The first time that I saw Edmund Gurney was (I think) at the marriage of my mistress, Hannah Jesup, in 1770, at Woodbridge, when I noticed his cheerfulness of disposition as a man, and the high estimation in which he was held as a Minister. . . . As a preacher he possessed great energy of manner, with a copious and constant flow of appropriate matter, and in diction elegant, but his voice was dissonantly harsh, that working it up (as it used to be) to a musical pitch, did not improve. His person was tall: he wore a brown wig and his clothes were uniformly of a drab colour (*Records and Recollections*, ms. in D.).

⁴ Sarah Taylor (1717-1791) was the daughter of John and Margaret Routh, of Wensleydale, N. Yorks. About 1737 she went to reside with her brother, John Routh, in Manchester. In 1749, she married William Taylor (—1750), who died a few months later. Something is known of her travels in the ministry—Richard Lindley records a visit to Darlington in 1767 of "Sally Taylor (Manchester)" (*THE JOURNAL*, xiv. 87), and in 1769 she was in Ireland (*ibid.* xv. 18). Several of her letters to Ann Fothergill are in D.

Norwich: she was generally kindly received; but Edmund Gurney, who had joined a club of infidels, refused to receive a visit from her.⁵

" This honest hearted lover of the souls of men was much distressed at [his] conduct, and one night retired to bed not a little depressed about this matter, no doubt endeavouring, before giving herself to sleep, in humility to cast her burden upon her Lord and Saviour. At last she slept, and when the sound sleep of the early part of the night was past, she dreamed. In her dream, she thought that she awoke, and finding the day had broken, arose, dressed herself and went downstairs: she opened the front door and walked out into the street. The public lights were not all extinguished, and this, with the daylight which was increasing, enabled her to see the names of the residents of the different houses on their door plates. She thought she passed through several streets, making several turns, until at last she came to a house, on which she saw the name of Edmund Gurney. Stepping up and ringing the bell, a porter quickly opened the door. She asked if Edmund Gurney was in—the man replied that he was in the garden, but he had ordered him not to admit any of the Quakers into the house. Sarah dreamed that she passed right by the astonished man, and seeing a side-door, she opened it, and finding it was the way to the garden, she followed one of the walks until she came to a summer-house. A man was sitting therein, who, as she stepped within the door, said, 'I believe the devil could not keep the Quakers out.' Sarah dreamed she sat down on a bench, and he, who had risen on her entrance, sat down beside her, when she thought she was favoured so to speak to him, that the witness for the truth in him was reached, and he was much affected and tendered. When her service seemed over she left him and then she awoke and behold it was a dream.

" Looking out of the window of her room, she saw that day was breaking and, solemnly affected by the Vision she had been favoured with, she arose and dressed herself for going out, just as she had done in her dream. On opening the door looking into the street, everything

⁵ The account as given in *Musings and Memories* has been, at this point, corrected to above by R. H. J. Gurney.

seemed so entirely as she had seen it, that without hesitation, or speaking to anyone in the house, she started onward, taking her dream for direction. As she passed along, the same houses with the same names on the door plates appeared as in her dream, and she followed, tracing them from street to street, until the house with Edmund Gurney's name on it, stood before her. She rang the bell : the porter opened the door, and, to her enquiries if Edmund Gurney was in, he said ' Yes,' but added, ' He has commanded me not to admit any of the Quakers.' This would probably have discouraged Sarah if it had not been for the dream : but as all things had as yet turned out as she had seen in her vision, she determined to trust it further, and so pushing by the man, she opened a side door and let herself into the yard. The garden appeared exactly as seen in her dream and she soon found the summer-house where Edmund Gurney was sitting with a book in his hand. As she entered, he arose, and, approaching her, said, ' I believe the Devil could not keep the Quakers out.' Sarah sat down, and he took a seat beside her : she soon found her heart tenderly concerned for him, and her mouth was opened to address him in the persuasive utterance of Gospel love ; she told him he had professedly adopted sentiments which his heart refused to own and that he was reading infidel books to strengthen him in infidelity. Edmund was affected under her ministry and he knew her message to him was the truth. When she arose to leave him, he pressed her to stay and breakfast with him, but this she declined, saying, she had nothing further to do there. Bidding him farewell, she returned to her lodgings her heart warmed in grateful admiration of the Lord's wonderful leadings and marvellous loving-kindness.

" Edmund Gurney, through the Lord's renewed and strengthening grace, was thoroughly aroused from the slumber in which the evil one had sought to keep him to his utter ruin. He never again attended the Infidel Club and as in deep abasement and sorrow of heart he repented for the past and submitted to the baptisms of the Holy Spirit, and living in reverent obedience to the Lord's teaching, he grew in religious experience, and in time came forth in the ministry."

Elizabeth Fry's last Yearly Meeting

AN account of the Women's Yearly Meeting of 1845, recently presented to D. by William F. Wells, contains the following touching incident :

" 5th sitting 6 day p.m. 20th of Fifth Month, 1845. This sitting was marked with the acceptable company of one greatly endeared and valued, who has been long sequestered from assembling with her friends, many of whom believed they would see her no more—our dear friend E. Fry. At the commencement of the meeting she was led in by her brother S.G. [Samuel Gurney] and placed in a chair facing the meeting, below the desk. The circumstance seemed to bring a feeling of chastened pleasure over many minds, to see her whom we had long loved but considered as lost to our sight, once more take her seat among us, with the same benign dignity and love even more elevated than before still resting on her brow—to hear her well-known voice with scarce less power and sweetness advocating the best of causes, seemed so like a message direct from heaven."

" Dear E. Fry was again with us at this sitting [held one week later]. She addressed us very sweetly towards the latter part, beseeching to abide in the vine to bring forth fruit unto righteousness. The meeting gathered into great silence whilst she spoke."

Elizabeth Fry's death took place on the 13th of the following Tenth Month.

History of the Reference Library

Owing to the cost of production, it has been decided to print Anna L. Littleboy's Presidential Address in the next year's volume of THE JOURNAL, instead of issuing it as a separate pamphlet.

are not pleased with their reception. — will see how
they will be received in the room. — in but the
same room. — in but the same room. — in but the
almost without any. — in but the same room. — in but the
certainly tools or take in but the same room. — in but the
as these thoughts were passing in his mind, David

The Convincement of Remington Hobbie

JIN the *Journal of David Sands* (1745-1818), who travelled much in the ministry and whose labours were specially fruitful in New England, we have an account of the circumstances which were the means of attaching Remington Hobbie to the Society of Friends. Aside from the references in the Sands *Journal*, we know only one account of R. Hobbie, *viz.*, in *The Society of Friends in Kennebec County, Me.*, by Rufus M. Jones, then principal of Oak Grove Seminary (a pamphlet of thirty pages, illustrated, New York, 1892, recently added to D).

We subjoin the notice which appeared in the latter publication :

Remington Hobbie was at first undoubtedly the strongest and most influential member of the little society at Vassalboro, Maine. He was a magistrate in the place and inhabited a spacious house, built like the old English homes, with a front hall so large that a "yoke of oxen with cart attached could be driven in the front door, up the hall and turned around in it," as the neighbours said. When David Sands and his companion were in Vassalboro, holding their first meetings, Remington Hobbie said to his wife: "I hear these Quakers are decent, respectable looking men. I believe I shall invite them to my house, as they must be but poorly accommodated where they are." She agreed and they were invited. When they came they were shown into the common room or kitchen. After being seated, they remained in perfect silence. Remington Hobbie being entirely unacquainted with the manners of Friends, was at a loss to account for their remarkable conduct, and attributed it to displeasure at being invited into his kitchen. He at once had a fire made in his parlor, saying to his wife: "I believe these Quakers

are not pleased with their reception: we will see how they like the other room." He invited them in, but the same solemn silence continued, at which he became almost vexed, and thought to himself, "they are certainly fools or take me to be one."

As these thoughts were passing in his mind, David Sands turned and fixed his eye full in his face and in the most solemn manner said: "Art thou willing to be a fool?" when he paused and again repeated, "Art thou willing to become a fool for Christ's sake?" He continued with such power that Remington Hobbie could not withstand it, and in a short time he was fully convinced of Friends' principles and practices. He was ever after a most intimate friend of David Sands and often his co-laborer. "His gift for the ministry was acknowledged," and for many years he preached the Gospel acceptably. In the affairs of the Church he was a "weighty man."

David Sands dates this visit "in 1777 or 1778." Two letters to David Sands from his close friend are printed in his *Journal*, but they do not provide any historical data. Hobbie travelled widely and frequently through various sections of the country. He was on the island of Nantucket in 1788, 1796 and 1800. We have not before us the date of his death.

In Kennebec County, we are told that the school at Vassaboro, during a portion of its short life had "William Hobbie (grandson of Benjamin Hobbie) a vigorous spirited man and a natural teacher" as its first principal, *anno* 1850, but nothing more appears to be known of the family of Hobbie in connection with Friends.

It may be the "pernickitiness" of years, but I dislike to see a Bible carelessly handled, or turned back cover to cover, or its texts alluded to in the flippant modern style of "John three sixteen"—reminding me of the Irish priest who remarked to a tyro that was constantly alluding to the great Apostle as "Paul": "Shure, if ye can't bring yourself to say 'Saint,' say 'Misther.'"

From *Reminiscences of Friends in Ulster*, by James N. Richardson, 1911.

A Quaker Bible and some of its Associations

THROUGH the recent disposal of the valuable library of Quaker books and early printed pamphlets and broadsides, formed many years ago by Thomas James Backhouse, of Sunderland, an interesting family Bible has come into the possession of the present writer.

The volume is a quarto, printed at Oxford by John Baskett, in 1727, bound in leather, now much perished. On the back of the first title-page and on the succeeding two pages are entries of births, deaths, etc., relating to the families of Hedley and Robson, of Darlington.

1. The first entry informs us that this is "Nathan Hedley Book, Bought at York, 1st. mo. 1728." Nathan Hedley (1696-1770) was a son of Thomas Hedley, of Hedley-on-the-Hill, Ovingham, Co. Northumberland, by his second wife, Margaret Ward. He was a "stay-maker," of Darlington. There are seven Hedley entries, one referring to the wife of the owner—"Sarah Hedley, departed this life the 21 of the 10 mo., 1764, in the 63rd year of her age."¹

2. The next owner of the Bible was Thomas Robson (secundus) (1736-1812), of Darlington, linen manufacturer, son of Thomas Robson (primus) of Darlington, by his third wife, Mary Hedley; Mary Hedley was sister of Nathan Hedley. At the decease of Nathan Hedley, his nephew, Thomas Robson, became possessed of the Bible.

Thomas Robson was, for some years, secretary, treasurer, etc., of the Darlington Insurance Company, and was so much appreciated that he was appointed by the Society "bookkeeper to the end of the world"! There are fourteen register-entries made by Thomas Robson, the first recording that

"Thomas Robson, son of Thomas and Mary Robson, born the 19th of the 12th month, 1736, and Margaret Pease [1739-1803], daughter of Edward and Elizabeth Pease, born the 4th² of the 4th month, 1739, were married the 20th of the 1st month, 1763."

The remaining entries record the births of their eleven children, seven sons and four daughters of whom four sons and three daughters lived to maturity and left descendants.³

3. Upon Thomas Robson's death his youngest daughter, Margaret (1775-1858), became the next owner. She entered her name under that of her father, adding the year 1812. Margaret Robson married in 1817, William Richardson, of Shields (1771-1842). She was a prominent Quaker minister. After her husband's decease, she removed to Sunderland to reside among her many near relatives. Owing to lameness she was accustomed to preach from her bath chair. She added dates of death and ages to the birth entries made by her father, from 1776 to 1852.

4. From Margaret (Robson) Richardson the Bible passed into the possession of the family of her only daughter, Margaret (1818-1854), first wife of Thomas James Backhouse (1810-1857), of West Hendon House, Sunderland. Thomas J. Backhouse collaborated with his cousin, Thomas Mounsey, and great-uncle, Thomas Robson, and others in compiling Quaker biographies. One volume was printed in 1854, and the remainder are in MS. at Devonshire House.

5. Thomas William Backhouse (1842-1920), eldest son of Thomas J. Backhouse, was the next possessor. He lived at West Hendon House and was a public benefactor. He was also a notable astronomer.

6. Upon the recent decease of T. W. Backhouse, the Bible became the property of his niece and the writer's by marriage, viz., Mabel Backhouse, wife of Wilfred Arthur Mounsey, of Sunderland, who disposed of this family heirloom, with much other Quaker literature, to a Quaker bookseller, at Darlington.

7. The present writer secured the return of the volume to the family and values it highly. Thomas Robson, the second owner of the book, was his great-grandfather.

JOSEPH J. GREEN.

Godwyn Lodge,
Hastings.

NOTES.

¹ For further particulars of the Hedley family, see James Backhouse's *Select Family Memoirs*, 1831; H. E. Smith's *Annals of Smith, of Cantley*, 1878; George Baker's *Unhistoric Acts*, 1906; Norman Penney's *My Ancestors*, 1920; Richard Lindley's MS. Diaries in D.; and the extensive history of the family, by J. J. Green, in MS. at Devonshire House.

² Some authorities give "15th."

³ For further particulars of the Robson family, see *Select Family Memoirs* and *Annals of Smith, of Cantley*, as above; also Joseph Foster's *Pease, of Darlington*, 1891; Richard Lindley's MS. Diaries in D., and J. J. Green's voluminous *History of the Robson Family*, MS. in D.

The Household Account Book of Sarah Fell, of Swarthmoor Hall

The great work of reproducing and editing this manuscript has now reached its final stage. The Index is in type and passed for press. The volume runs to over 600 pages, including thirty-two pages of Introduction and thirteen pages (twenty-six columns) of Index to persons, places and things. The Index indicates seventy-four persons of the name of Fell. This important work will be published in the autumn, by the Cambridge University Press.

St. my love is within
 And where you'll find in
 The bushes about which you come

Lord North and the Quaker

A QUAKER well-known
 In fair London town
 For his prim puritanical airs,
 Took it once in his head,
 As he lay in his bed,
 To find fault with public affairs.

He turned to his wife,
 And said: "My dear life,
 I've not slept a wink all the night,
 But I'll straightway go forth
 To the house of Friend North,
 And tell him, he has not done right.

" For thou know'st very well,
 And hast oft heard me tell,
 What service for him I have done!
 Yet the ill-natured foe
 To his shame, and my woe,
 Has left me quite out of his loan.

" So bring me my coat
 And my camlet surtout,
 Which I had on the last Yearly Meeting,
 My new beaver hat,
 My gloves and cravat,
 And a shirt of my own Tabby's plaiting."

Thus equipped, he set out,
 On his whimsical rout,
 Toward the West-end of the town;
 He arrived before eight
 At the Minister's gate,
 And was asked to walk in and sit down.

This done, he began
 To inquire of the man,
 If his Master, friend North, was at home,
 Who replied with a bow:
 " Sir, I'll soon let you know
 If his Lordship's at leisure to come."

"Sir, my lord is within
 And begs you'll send in
 The business about which you came,"
 "My business," quoth he,
 "Is with him, not with thee,
 And I'll not even tell thee my name."

This strange pompous air
 Made the servant to stare,
 And to think it was Governor Penn,
 Or some such great man
 Come in with a plan,
 To restore to us peace once again.

His lordship thought too,
 Some merit was due
 To this wonderful wise supposition,
 So without more delay
 He thought proper to say:
 "Let this man have immediate admission."

Then with hat on his pate
 And such haughty gait,
 Our hero marched into the room,
 The minister cries,
 Betwixt rage and surprise,
 "Who are you, and from where do you come?"

"From the city I came,
 Thomas Smith is my name,
 The first in a great banking house,
 Who for many years gone
 Has subscribed to the loan,
 But will never more lend thee a sou [souce]."

"Your money, my friend,
 I judge you will lend
 Where you think you can make the best trade,
 For all Jews young and old
 Love to put out their gold
 Where the highest per cent. can be made."

"All Jews! what dost mean?
 Now in trade I have been
 Full twenty long years, if not more,
 Yet in truth I can say
 By yea and by nay about forty-two, and
 I never was Jew called before."

" Sir, excuse what I've said,
 But in matters of trade
 You know Jew and Gentile are one,
 For should I bring you cash
 You would say it was trash,
 But it's gold, when we treat of the loan."

" When we treat! thou may'st say,
 For from this very day,
 With thee I'll have nothing to do;
 Since thy loaves and thy fishes
 And all thy good dishes
 Thou giv'st to thy own hungry crew."

" Sir! the time goes on fast,
 So I'll beg you'll make haste
 If to offer you've anything more;"
 " Nay, I've no more to say."
 " Then just walk, Sir, this way
 And my servant shall show you the door."

To this hint, our good friend
 Did his ear quickly lend,
 And finding the day was far spent,
 He returned to the city,
 (And here ends my ditty),
 As great and as wise as he went!

Copied by J. J. Green from a copy of a manuscript written by Esther Wheeler (aft. Seebohm), dated Hitchin, 12mo. 14, 1825.

The story relates to the disastrous loan of 1781 by Frederick, Lord North, second Earl of Guildford, K.G. (1732-1792), the famous chancellor.

Thomas Smith (c. 1725-1792) was of the banking firm of Smith, Wright and Gray (see THE JOURNAL, xvi. 13). In *Family Records*, by Charlotte Sturge, privately printed 1882, pp. 76, 77, it is stated that Thomas Smith's two daughters married respectively Thomas Fox, of Wellington, Somerset, and Samuel Tregelles, of Falmouth. When Samuel Harris (born 1741), C. Sturge's grandfather, was in Thomas Smith's employ, as a clerk in his bank, his future mother-in-law requested from his employers some testimony as to his character upon his marriage engagement.

In reply "Thomas Smith informed her that so highly did he esteem her intended son-in-law, that, had he asked him for one of his own daughters for his wife, he should have consented at once to his proposal." "They [Samuel Harris, then aged about forty-two, and Elizabeth Belch] were married in 1783."

Quakers in Cambridgeshire, 1685.

NOTES of the Episcopal Visitation of the Archdeaconry of Ely in 1685 (Collected Papers of Henry Bradshaw, late University Librarian, Cambridge, 1889, pp. 297-332).

From papers belonging to John Taylor, of Northampton, who bought them as waste paper at Market Harborough; some of the sheets wanting, but sixty-seven parishes are included. The particulars given are a forlorn picture of the condition of the parishes and parish-churches at that period. They give name of incumbent, patron, condition of church and churchyard, value of living, names of schoolmasters, number of families in parish, dissenters if any, names of impro prietors, etc., etc., including also names in some cases of gentry, etc.

SUTTON.

Six familys of Quakers.

MEEPOLE.

One female Quaker in the parish.

CHATTERIS.

The parish abounds wth Quakers.

DOWNHAM.

Two or three stubborn Quakers.

BALSHAM.

Two Quakers.

ABINGTON MAGNA.

Two Quakers, one excomd. for not paying Tithes.

RAMPTON.

One Dissenter a Quaker.

ALL-HALLOWS, CAMBRIDGE.

Several Quakers.

BARTON.

One Quaker.

OAKINGTON.¹

Three or four Quakers and their Families.

Of the sixty-seven parishes described only forty-six include particulars of nonconformists, etc. Some Friends may be included under "Dissenters."

¹ Of Oakington it is said: "This y^e most scandalous Parish and worst in y^e Diocese for y^e people are most vile."

The Truth is one and the same always. Though ages and generations pass away—one generation goes and another comes; yet the Word, and the Power, and the Spirit of the Living God endures for ever and changes not.

MARGARET FELL.

Crossing the Atlantic¹

THE following notice of the early settlement of Burlington, New Jersey, by the English, communicated to the Historical Society of Pennsylvania by John F. Watson, was copied from the original autograph of Mrs. Mary Smith, a Friend, who arrived with the primitive colonists when she was only four years of age:

" Robert Murfin and Ann, his wife, living in Nottinghamshire, England, had one daughter born there in the year 1674, the 24th of the 2d month, named Mary (the writer of this account, who married the first Daniel Smith, of Burlington). After that they had a son, Robert [Born 3rd mo. 24th, 1676].

" Some time after, it came in their minds to move themselves and family into West Jersey in America; and in order thereto, they went to Hull and provided provisions suitable for their necessary occasion—such as fine flour, butter, cheese, with other suitable commodities in good store; then took their passage in the good ship, the *Shield*, of Stockton, with Mahlon Stacy, Thomas Lambert, and many more families of good repute and worth; and in the voyage there were two died and two born, so that they landed as many as they took on board. And after about sixteen weeks sailing or on board, they arrived at Burlington in the year 1678; this being the first ship that ever was known to come so high up the Delaware River. Then they landed and made some such dwellings as they could for the present time; some in caves, and others in palisade-houses secured. With that, the Indians, very numerous but very civil, for the most part, brought corn and venison and sold the English for such things as they needed; so that the said English had some new supply to help their old stock, which may well be attributed to the good hand of Providence, so to preserve and provide in such a wilderness."

Howard B. French, *Descendants of Thomas French*, vol. i., p. 183.
Philadelphia, 1909.

¹ For other references to Atlantic crossings, see vols. 1-4.

" The Bishop liked tales of children. He told us a beauty himself of, I think, one of Archbishop Benson's little sons, who, on being told of a brave school boy who had knelt to say his prayers, the only one in a dormitory of six others, had observed: I don't call that so very brave. I'd call it brave if there were six bishops in a dormitory and one wouldn't say his prayers!"

Especially William, Bishop of Gibraltar, and Mary, his Wife.

London Yearly Meeting, 1836¹

*Extracts from letters of John Southall (1788-1862),
of Leominster, to his wife, Hannah, daughter of John
Burlingham, of Worcester. Contributed by John E.
Southall, of Newport, Mon.*

For Beaconism in the country, see xvi. 129.

7th Day evening 5/21, 1836.

MY letter sent to-day brought up my narrative till I went to meeting, and I now, before retiring to bed, commence a brief account of further proceedings at the Committee.

I return to events passing here. Several subjects were discussed of some interest—Tithes; plain dress; Field Sports; receiving back money in part of goods seized and sold for Church Rates, etc.; Love and unity; The period for which the spring queries are prospective. I spoke briefly on the three last questions, and acquitted myself so that I have no reason to regret what I said: I was once refused to speak by the Clerk, J. J. Gurney. There was so great a desire to cut short the discussion and I fear in some degree to confine it to distinguished men.

The Beaconites preach up "charity" so exclusively, so deceitfully I fear, and received so little notice in reply, that I had for some time wished to avail myself of an opportunity of noticing it, and it being much easier to speak in the smaller than the large meeting house I availed myself of the occasion of "love" being brought forward by J. Hodgkin and others to say—"I hoped it would not for a moment be supposed that, that Love or Charity which was so emphatically recommended by the Apostle Paul, was intended to promote any compromise of principle, on the contrary it appeared to me that the truest charity was perfectly consistent with indignation against wrong principles or practices." These are nearly, but I think not quite the words I used. No reply was attempted.

At $\frac{1}{2}$ past seven the meeting terminated when Edward and I took a walk in the Circus, called on H. Thomas with whom I dine To-morrow and may perhaps go in the afternoon with Edward to see John Barclay, but this must depend upon Edward². We drank tea at Circus Place in company with Robert Charlton of Bristol, who appears a nice simple and clever young man but labouring under disadvantage from Beaconite associations. He admired W. Bolton's³ speech very much, but seemed very uninformed respecting the Controversy, truly indeed it is to be lamented that such young men's faith in the doctrines of the Society should be shaken by such associations and that insidiously.

I forgot to say that on Brother Richard [Burlingham] having said that he had in possession a book written against our principles, Luke Howard expressed a suspicion that his work "The Yorkshireman" was intended by Br. R. L.H. repeated his enquiry, but so far as I understood got no satisfactory answer from Br. R. I should have said the book was specifically devoted to the subject of dress and address.

Brother R. mentioned it in our General Meeting. I know not what publication it is.

Second day morning. Having breakfasted I proceed to relate the few events of yesterday.

I attended Gracechurch meeting in the morning. There was no minister in the higher place. After an hour's silence a woman friend spoke very suitably, expressing her apprehension that some would be disappointed at seeing "no preacher there," and followed by strikingly pointing out the advantages of true silence. The only other address was delivered in sitting and on these words—"I am in the Father and the Father in me. Learn of me although I am Temporally poor I am spiritually rich through the holy ghost that dwelleth in me." It was either the address of a deranged person or of one who wished to treat our principles with ridicule. I am inclined to think the latter, but perhaps Edward will be able to obtain some information on this head from the Elders of that meeting.

I dined very comfortably at my friend Henry Thomas's. At 3 o'clock I went to Circus Place which is very near,

and at 4 set out with Edward to walk to Stoke Newington. When we arrived at John Barclay's we found so many friends at tea that it appeared difficult to obtain any conversation with him. He was however very pleasant, but his knee no better, it having been rendered worse through his going to London to attend the meeting of Ministers and Elders.

I delivered thy message to him and he invited us to come again. His wife was very kind and enquired particularly after thee. We then went to meeting where we had some addresses from women friends and a long and striking communication in defense of our principles from Wm. Allen. I afterwards walked with Joseph Cooper and his newly married wife to their house quite in the country and a beautiful place. I was exceedingly sorry to find J. Cooper⁴ completely changed from our recollection of him. He seemed to have a very uncomfortable feeling towards W. Allen, and represented that Friends entertain the principles they hold, not so much from enlightened conviction as from a blind reverence for their predecessors.

I, of course told him that my views were completely of an opposite character from his, and I doubt not the argument would, however unwillingly on my part, have been continued for a considerable time longer, if it had not been quite time to proceed towards London. J.C. enquired after thee, and said "he should much like to see thee again." He was very pleasant and kind, but his altered views are no doubt ascribable with those of many others, to too much association with the worldly, the rich and the great.

We supped at Circus Place. Eliza [Hunts née Southall] as I said before is most kind and cordial in her manner, although she cannot agree with my views on "Truth Vindicated,⁶ etc.," but however unpopular and however terrible those views be in the opinion of J. Forster and S. Tuke, I more and more think that without adopting them it is impossible to make any palpable and recognised distinction between those who desire to preserve and those who wish to destroy the Society.

I believe that the Society has all along recognised the Scriptures as by far the most valuable collection of

inspired writing that ever came into the world, and being inspired they cannot err. They are further inexpressibly important as containing the record of the Saviour; but do they not limit the divine power who admit that they are the *only* collection of inspired writings that ever has been or ever will be?

2nd day night. "The great and important day" has passed over. Both Friends and Beaconites appeared in full strength at Meeting. I never saw so many together, particularly in the evening and we have had two sittings of 4 hours each. The subject had scarcely commenced before we received a note requesting a visit might be allowed by women friends. Luke Howard opposed it with much warmth, saying had he been aware beforehand of the improper nature of Sarah Grubb's⁷ visit and that she would have used intimidatory and denunciatory language he would have walked out of the meeting. He was seconded by W. Ball,⁸ but without success.

The friends were introduced and proved to be M. Tanner⁹ and Ann Jones.¹⁰ Their sermons were as opposite in character as darkness and light. M. Tanner recommended charity, forbearance, conciliation. Ann Jones began to speak when L. Howard looked round sternly and angrily and if Wm. Forster had not tapped him on the shoulder, I think would have risen. A. Jones spoke with some degree of agitation, laying much stress on the incumbent duty which she could not refuse. She said and repeated—"I warn you who are opposing the Light. The Lord hath a controversy with those who oppose the divine principle in the heart, but especially with those who want middle measures in other words to promote a compromise." Her communication was interesting to me, but not very long.

Immediately on the women friends retiring, Luke Howard called upon the clerk for their names and called them out publicly "for the information of friends." The Westmoreland proposition was then read. The discussion continued through the two sittings. The longest speeches were from J. J. Gurney and Josiah Forster, both of whom were for a middle course. On the whole the affair terminated satisfactorily, as it has proved that both amongst great and little there is a feeling against

an organic change. Upon the whole tolerable order was preserved.

Rutter of Shaftesbury¹¹ characterised Ann Jones's sermon as "blasphemous" on account of its high assumption of Spirituality. It was finally concluded not to enter the Westmoreland proposition on the books, but (to conciliate) it was agreed that the sub-committee on the General Epistle should be directed to prepare a paragraph expressive of the high value of the Society for the Scriptures.¹² Seeing the absolute inefficiency of a compromise, two friends having spoken against it, I ventured with much difficulty to say from the gallery—"I hoped the minute prepared by the clerk would not go forward, for I was satisfied it would neither please friends from Westmoreland nor those of a different way of thinking." However, it passed, though many influential friends who said they did not approve of it, did not like to object. I dined and drank tea at Circus Place. J. Sturge is now in this room at the Guildhall talking to Peter Clare¹³ a Beaconite friend of Manchester.

Perhaps I have hardly done justice to Josiah Forster, his speech was decidedly on the whole favourable to Quakerism, but J. J. Gurney still appears, in my view, very ill to correspond in principle and profession with our Society. He said unless the Society, in his belief, acknowledged the principle that the scriptures were of greater authority than impressions received into our own minds, he would instantly leave the Society, persuaded that such an opinion led directly to Deism.

I fear I have not told thee what the Westmoreland proposition was, it was merely "that the society should put forth a declaration that in their estimation the holy Scriptures are the paramount rule of faith and practice." Thomas Frankland's¹⁴ was the best speech on the conservative side that I heard. He said that the real question was not exaltation of the holy scriptures, but the exaltation of the human interpretation of the scriptures, in short to bring the Society under the ban of the Theologians.

A number of Manchester Friends, chiefly Beaconites, are now at this house. I am sometimes amused and sometimes tried by their whisperings which I hear. They

are, I presume from their conversation, of the destructive party come up expressly for the occasion.

3rd day afternoon. Having dined with Joseph Sturge I proceed to finish my letter before meeting. The sitting this morning was occupied by a long and tedious discussion on the report of the Lancashire Committee, which was very general, not at all entering into details. I do not know that it was worth while to report any of the speeches, indeed there is not time but the proceedings being reported in "The Christian Advocate"¹⁵ which I intend to bring with me; my memory will be refreshed on my return. A speech of J. Sturge's pleased me. He recommended conciliation and that the differences existing should not cause any separation in social intercourse. At dinner I told him (with my reasons) that I thought this was impossible. I have not time, however, to explain further. I should have said that the committee was reappointed.

Remind me, when I return, to relate to thee what Luke Howard said on the evil influence in the Society of Woman's Meetings being established. It will no doubt however be published in "the Christian Advocate," but I have not time further to advert to it.

NOTES

¹ For another account of this Y.M., written by Jonathan Grubb, see *F.Q.E.*, 1895, pp. 99-120.

² "Edward, mentioned as calling on John Barclay (1797-1838) with my grandfather, was his brother, Edward Prichard Southall (1792-1878). He travelled as companion to John Wilbur when the latter paid an acceptable visit to the Yearly Meeting in 1832." J.E.S.

³ William Boulton lived at Manchester. "He was a merchant and had a warehouse somewhere about Peel Street . . ." (vol. v., pp. 18, 20, 21; xvi., 121, 130). He was called "one of the great leaders of Beaconism" (*Letters of William Hodgson*, 1886, p. 158). He seceded, with numerous other members of Hardshaw East M.M. (*The Crisis of the Quaker Contest in Manchester*, pt. iii., 1837, pp. 5-10).

⁴ Joseph Cooper (c. 1800-1881) was a son of Daniel and Elizabeth Cooper. He was a hat manufacturer in London and lived at Essex Hall, Walthamstow. In 1836 he married Margaret Lister, of Bradford. Children and grandchildren are known to us. He was much interested in the anti-slavery movement and wrote on the slave trade in Africa. He also wrote a pamphlet—*Water Baptism and the Last Supper viewed in Relation to Ritualism*, 1876, which went through several editions. He was an active Friend of liberal views.

⁵ Henry Hunt (1780-1862) was a son of George and Ann Hunt, of Hallen in Gloucestershire. He was apprenticed in London. In 1804 he removed to Bristol (original certificate in D.) and in the same year he married Ann Marshall, of Evesham (—1825). In 1829 he married Martha Towill, *née* Ash, and in 1834 Eliza Southall (1791-1874), daughter of John Southall (primus), of Leominster (1759-1825).

J. E. Southall adds :

" John Wilbur was on friendly terms with Eliza Southall, who afterwards married Henry Hunt, and who, I regret to say, so far permitted adverse influences to enter her mind, in after years, as to burn John Wilbur's letters. One to my uncle, is, however, preserved. I came to reside in Bristol as a youth in 1872, and my aunt sat at the head of the Meeting on the women's side. I recollect laying before her my perplexity on finding out the difference between J. J. Gurney whom I had been taught at Bootham almost to reverence, and Sarah (Lynes) Grubb, whose letters I read at that time, receiving from them a deep and lasting impression. My aunt's reply was indecisive, she thought that great allowances should be made for each of them.

" Seeing my great uncle by marriage, Henry Hunt, is among my earliest recollections: but I remember more of the colour of his drab gaiters, as he sat in Meeting, on the same form as my father and myself, if I recollect right, than I do of his features.

" When a boy at Ackworth School, one of the tasks assigned to Henry Hunt was copying out Job Scott's farewell letter to his family. J.S. died in 1793, so that H.H. would be then thirteen. His daughter, Ann Hunt [1810-1897] was perhaps one of the loveliest characters that have belonged to Bristol Meeting for a long period. I knew her both in Bristol and at Leominster, and looking back, time has rather increased than diminished the fragrance of her memory, altho' I consider that a bias towards Gurneyism lessened the value of her influence."

See Friends' Registers; *Annual Monitor*; *Balkwill Genealogy* (typescript in D.); *Memorials and Letters of Ann Hunt*, by Matilda Sturge, 1898.

⁶ *Truth Vindicated, being an Appeal to the Light of Christ Within* . . . by Way of Answer to a Pamphlet, entitled " Extracts from Periodical Works on the Controversy amongst the Society of Friends," by Henry Martin of Manchester, London, 1835, 224 pages; second ed. 1836, 275 pages. The author writes :

" Walking along the streets the other day, I saw a board hanging by the side of the door of a bookseller's shop, announcing that ' Extracts from Periodical Works on the Controversy Among the Society of Friends may be had within.' I immediately walked into the shop and purchased the little pamphlet."

J. E. Southall adds :

" Henry Martin, the author of *Truth Vindicated*, was a writer of some talent and spiritual discernment. At one time he resided in or near Welshpool, and it was there that my grandfather, who sympathised with his standpoint, called on him. *Early Friends and Modern Professors* was a later publication, intended as a castigation of J. J. Gurney. To express openly any appreciation of *Truth Vindicated* was to court the frowns of the rich and influential Gurney party. Samuel Tuke for one dissociated himself from any support of the work."

⁷ Sarah (Lynes) Grubb (1773-1842). See xvi. 95 and elsewhere.

⁸ William Ball (1801-1878) was the son of Richard and Elizabeth Ball, of Bridgwater, Somerset. The profession chosen for him was the legal, but " as the fortunate one among many who sought the hand of

Ann Dale in marriage, he became placed, through her ample fortune, in circumstances of independence" (*Biog. Cata. Lond. Fds. Inst.*). Ann Dale (1790-1861) was the sole survivor of the family of Robert and Mary Dale, of Tottenham. W. and A. Ball became members of Kendal M.M. in 1836, having a beautiful home in the Lake District, and also a town house at Tottenham. Rightly to estimate the character of William Ball would require more space than can here be given to it.

The late John Handley wrote of him :

" William Ball was rather peculiar but very clever on disciplinary matters and often put the meeting right. I remember at his house at Tottenham, being surprised at the style at dessert. When the wine bottles were produced, he said, ' Now I know some of my friends are teetotalers. I tried it for nine months and nearly killed myself with it ' " (*The Friend* (Lond.), 1912, p. 9). He travelled as a minister throughout the British Isles.

⁹ Mary Tanner (1792-1869) was daughter of Edward and Mary Gregory, of Yatton, and wife of Arthur Thomas Tanner, of Sidcot. She travelled extensively as a minister. " Many old Sidcot scholars have testified to the benefit they have received from her simple and eloquent sermons . . . her tender appealing ministry " (Knight, *Hist. of Sidcot School*, 1908).

¹⁰ For Ann Jones (1774-1864), see especially xiv. 70.

¹¹ This was, doubtless, John Rutter, of Shaftesbury (1796-1851). He was a bookseller and printer and later studied law. " He was disunited from the Society about the time of the Beacon controversy, but continued to attend the meetings of Friends " (Smith, *Cata.*). Most of his topographical works are in D.

See *D.N.B.*

¹² There is a long paragraph on the Scriptures in the Epistle of 1836 — " there can be no appeal from them to any other authority whatsoever " — " whatsoever any man says or does, which is contrary to the Scriptures, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted a mere delusion. "

¹³ Peter Clare (1781-1851) was a watchmaker, of Quay Street, Manchester. " He always wore black Kerseymere breeches and silk stockings to match " (v. 23). A portrait of this Friend is to be seen in the Friends' Institute, Manchester. His father, Peter Clare (c. 1728-1799), was also a watchmaker, but the son was the more prominent man. He was a bachelor. See *Old Clocks and Watches and their Makers*, by Britten, 1911, p. 636.

¹⁴ Thomas Frankland lived at Liverpool (xv. 143, 144). He corresponded with William Hodgson of Philadelphia (*Memoirs of William Hodgson*, 1886, p. 25).

¹⁵ The religious press gave considerable space to the Beacon Controversy (see note 6). *The Christian Advocate* was strongly pro-Beaconite, and information of Y.M. matters sometimes reached it surreptitiously (*London Y.M. during 250 Years.*). The editor appears to have employed a reporter to attend Y.M. (*Letter addressed to the Christian Advocate*, by O.T.R. (Thomas Gates Darton), Ipswich, 1836).

Information respecting the management is much desired.

Rochester School

THE account of his schooldays written by Charles Tylor, which appeared in a recent issue (xvii. 1-19), has evoked considerable interest. We print below further information which has been sent us and hope for more.

Samuel J. Alexander, of Bournemouth, writes respecting William Alexander: "He was a foreman in a Government ship-building yard at Rochester—a good position, but, accepting Friends' principles, he gave this up and applied for membership, but it was then found that he had a right of membership but I have never ascertained who his parents were. His son, William, founded the Lombard Street banking and bill-brokering business."

S. J. Alexander sends up to be added to MSS. in D a letter from Thomas Marsh, of Chatham, dated 9 mo. 11, 1785, addressed to Robert Fowler, of Melksham, of which the following is a copy:

"Esteemed Friend,

"There being a Vacancy for a Schoolmaster at Rochester by the Decease of our Fr^d W^m Alexander, wish the Intelligence to be extensive. A Description of the Situation and Circumstances may give thee an Idea what Person might be suitable for that Station. The School stands in a very pleasant and retir'd Situation just out of the Principal Street, there is a good Garden and Play-ground &c. the House well calculated for Accommodations, it being fitted up for that Purpose, and established by the late Master about ten years, the School is in a very thriving Way at this Time, having Twenty-six Boarders (mostly Fr^ds Children) besides a large Day-school of about fifty Boys, and some Girls which attend at Noon, the Friend has left a Widow and six Children grown to Men's and Women's Estate, three of the Daughters are at Home employ'd in the Family instead of hiring others to do the Household Business. It is the Widow's Request (and desire of the Fr^ds here) that the School may be kept forward for Her's and Family's Benefit, if a suitable Master can be obtained to support it with Reputation. 'Tis proposed Part of the Business on such Terms as may render it a comfortable Livelihood (the School at present is under the Care of the Usher) and the Children's Parents are willing they shall stay a little while till public Information can be given to endeavour procuring a suitable Substitute.

"I think the Business I am engaged to write about will need no Apology for my addressing thee in this Manner; at the same time the Urgency of the Case will shew the Expedition required in making the Matter known, which submit to thy Care and Attention, requesting an answer as soon as consistently can. In the Interim

"I remain with Love thy respectful Fr^d

"THOMAS MARSH.

"N.B. The Fr^d departed this Life the 3rd Instant in good esteem, and was buried the 7th at Rochester."

¹ He was born in 1735. Formal membership was defined in 1737, see *London Y.M.* during 250 years.

The condition of the School at the end of the eighteenth century, when Richard Low Beck (1792-1854), of Dover, was a scholar, is described in *Family Fragments*, by William Beck, privately printed in 1897, chap. iv.

" Boys in olden time may have left School early, but they often began its experiences when but young in years, and Richard Low Beck had scarcely seen five summers before he was sent from home to a Friends' school at Rochester, kept at that time by William Rickman, who had succeeded to it on the decease of Wm. Alexander. The seven years thus spent were not in this instance productive of much educational advancement, for too little effort was given to awakening an interest in learning, and much school time was wasted in concealed play, whilst the absence of organised games out of doors left the lads so restless, that runaway scenes were of frequent occurrence. In such cases the boys would mischievously say that ' Billy,' their master, was in no hurry to pull on his ' war boots ' for pursuit of the fugitives, since by giving them a good start he had all the more pleasure of a country ride in a Post-chaise at no expense to himself, for the cost attending these escapades was sure to be found an item in the school bill. Peaceable and peace-loving himself, there was too much general enthusiasm for the noble art of self-defence in those warlike times for its boyish practice to be excluded even from so Friendly an Establishment as William Rickman's, and there were not wanting retired places in the playground where a lad could prove his prowess in fistic encounters that placed him higher in the estimation of his school-mates than any success in learning. In this way Richard would hint that he had gained a better standing than might have been expected either from from his age or stature, arising no doubt from the early development of nervous and muscular power, which made him in after life, whilst far from being a large man, superior to most in bodily activity and endurance.

" As one of those to whom Friends at that time committed the care of their sons for education, it would have been interesting to learn somewhat of William Rickman's qualifications for such a position, but it appears that little is now known of his parentage or early life, except that he was a country lad, born in Hellingly, a small village of Sussex. He was educated at the Friends' School and Workhouse in Clerkenwell, London, and emigrated to New York when fourteen ; here he served an apprenticeship of seven years, and after some business experiences of no very successful character opened a School, but when still a young man returned to his native country, and for a while acted as superintendent of the Friends' School at Clerkenwell, from which he went as before mentioned to Rochester.

" When over seventy years of age, he paid a religious visit to Friends in America, and his antique appearance was long a familiar object in the Ministers' gallery at the Annual gatherings of the Society in London, where he seldom took much share in the deliberations, but in his latter years would solemnly rise at its close to bid his Friends farewell, as if that were the last occasion on which he would have the privilege of meeting with them. Mistrustful in this respect as to the strength of his

natural constitution, he was ninety-three years of age before the end came to which he had thus so often made public allusion. He passed the closing years of his life in a house at Rochester, where his daughters kept a School, and it is pleasant to find him alluded to in a published memoir of one of their pupils, as having been regarded by them as a 'sweet spirited gentle old Friend, whom all the girls loved and honoured.'

For William Rickman (1745-1839), see vols. 13-15, esp. 13; also Corder's *Memorials*; *Irish Friend*, iii. 39; *British Friend*, vii., viii.; *Friend* (Lond.), 1908, p. 585; *Testimony*, MS. in D.

Sir Rickman Godlee writes:

The interesting references to Rochester School in the first article in your last number tempt me to send you the three following extracts from the correspondence preserved by my grandfather. They give a peep at what was taking place there at the end of the eighteenth century, and supply a good illustration of the formal relations which existed between Quaker parents and children a hundred and twenty years ago. If you think your readers will care to see them please print them in your next number.

In the little pocket-book diary of my great-grandmother, Mary Lister, for 1798, the following entry occurs twice, on February 21st and July 17th: "Wm. Rickman dined and our Joseph went with him to school." Wm. Rickman was the master and our Joseph was Joseph Jackson Lister, my grandfather, then aged twelve. On March 15th we find: "My husband went to Rochester with W. Savory & M. Loyd," and on September 11th: "I slept at Rochester."

Joseph Jackson Lister remained one year at this school before going on to Thomas Thompson's school at Compton. One of his letters only has been preserved:

"Rochester, 7 mo. 23rd, 1798.

" Dear Mother

" Expecting that thou wilt be pleased to hear from me I may now inform thee that I arrived here safe. As the price of Drawing is now advanced from 15s. to a Guinea p. Qr. occasion'd by the small Number of Boys employ'd therein, thought it best to let thee know it. I hope to receive a Letter from thee soon: when thou writest to Father please to give my Love & Duty to him, my Love likewise to Sister and accept the same thyself from

" Thy dutiful Son,

" JOSEPH JN. LISTER.

" Master desires his love."

A prim formal letter for a boy of twelve.

In my "Life of Lord Lister," I have quoted most of a long letter, dated 14th of 8th month, 1798, from John Lister to his son. Here is the solemn conclusion:

" I had the satisfaction of meeting our valued Fr^d Solomon Chapman & Wife at Buxton making something of a circuitous Journey on my return.

"Thou may remember how S.C. had to mention on taking leave his hope that thou mightest be favoured with a visitation of divine love and by obedience thereto experience a satisfaction beyond anything that this World can afford. This is the earnest desire of thy dear Mother and myself for thee, as everything here is changeable, and our acceptance with our great Creator the only foundation for true happiness both here and hereafter. Our Fr^d, S.C., was something better than when in Lond^o but purposed staying 3 or 4 weeks at Buxton for his health. He enquired very kindly after thee. Thy dear Mother and Sister join me in endeared affection who remain

"Thy affectionate Father,

"JOHN LISTER."

The education at Rochester cost £20 per annum. French was two guineas extra and Drawing apparently £3. Here is a quarter's bill :

"John Lister

To William Rickman.

Dr.

1798.			
7 mo.	18	To Cash Coach fare &c. from London	0 7 0
8 "	28	„ 1 Clarke's Exercise	0 2 4
	29	„ Cash paid cutting Hair	0 0 3
9 "	10	„ 1 Copy Book	0 0 9
	21	„ 1 Copy Book	0 0 9
	29	Pens, Ink and Pencils ..	0 1 3
		Use of Books in School Library	0 1 3
		Extra wash ^g & mending Stockings	0 3 6
		Cash p ^d 11 weeks spending money	0 1 10
		Do. p ^d mending clothes and Shoes	0 7 3
		1 Q ^r Board & Education at £20 p. Ann ^m	5 0 0
		French at 2 G ^s extra	0 10 6
		Temporary advance as before	0 10 6
			<hr/>
			£7 7 2

"Please pay the Am^t to W^m Dollin when convenient after deducting the wine and spirits. [John Lister was a wine merchant.] I returned the 2 Hampers with empty Bottles. Joseph & y^e 2 Becks continue well except that Richard's ² Cough continues rather troublesome.

"With kind respects to Self and Wife

"I remain,

"Thy Fr^d.

"W. RICKMAN."

About the same time that Charles Tylor's reference (p. 5) to the transfer of sums from slate to book reached our readers, we received in the J. J. Green Collection a book of copied sums written by Joshua Green (1813-1894) when at R. L. Weston's School, about 1826.

² Richard Low Beck—see ante.

The J. J. Green Collection

By the kindness of a Friend, who wishes his name withheld, a considerable portion of the extensive library of Joseph J. Green, of Hastings, gathered together over a period of forty years, has been purchased and presented to the Society's Reference Library at Devonshire House.

It will take time before the librarians will be able to describe in any detail the manuscript portion of this valuable addition, but some of the printed books of importance may be mentioned as they are "accessed" and their principal contents noted in the Card Catalogue. Among these are:

History and Antiquities of the Parish of Mancetter, including Hartshill, Oldbury, and Atherstone, by Benjamin Bartlett, F.A.S., London, 1791. One of the plates has a plan of the "more than forty churches which may be seen with the naked eye" from B. Bartlett's summer-house at Hartshill.

Nonconformity in Herts, by William Urwick. London, 1884. 875 pages.

The History and Antiquities of Furness, by William Fell, aged 11 years. Ulverston, 1887.

Pen and Pencil Pictures of Old Bradford, by William Scruton, 1889, with various references to Bradford Friends.

Three volumes of pedigrees of Jowitt, Beakbane, Clapham, Harrison, Waithman, Dickinson, Darby, Fowler and Rathbone families, by Sandys B. Foster, quarto, 1890.

The Diaries, etc., of Oliver Heywood, 1630-1702. 3 vols. 1882-3.

History of the Origin of Medicine, by John Coakley Lettsom, M.D. London, 1778.

Conisborough Castle, by H. E. Smith. Worksop, 1887.

Collected Papers of Henry Bradshaw, late University Librarian, Cambridge, 1889, 500 pages.

History of the Parishes of East and West Ham, written by Katharine Fry, eldest daughter of Joseph and Elizabeth (Gurney) Fry, and edited by G. Pagenstecher, 1888, 4to, 289 pages, printed for private circulation.

A Grammar of the Latin Tongue, by Thomas Huntley, of Burford, Oxon. Cirencester, c. 1790.

History of the English Church, 1640-1660, by William A. Shaw, 2 vols. London, 1900.

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

Qu'est-ce que le Quakerisme? is a translation into French of Edward Grubb's "What is Quakerism?" It is to be obtained from Fischbacher, in Paris, 33 Rue de Seine, for five francs (postage extra) or from Friends' Bookshop, Bishopsgate, London, E.C.2, for 3s. 6d. net. The volume (9 by 5½, pp. 270, paper covers) was translated by MM. Léon Revoyre and Henry van Etten.

Bertram Pickard has written a short life of John Bright for the Young Citizen Series of the Rose and Dragon Books (see page 38).

The Mayflower Tercentenary Celebration of which the moving spirit is our Friend, Dr. Rendel Harris, has evoked quite a body of literature respecting the "Mayflower" and the Pilgrim Fathers.

By Rendel Harris we have *The Last of the "Mayflower"* (9½ by 6½, pp. 122, 4s. 6d. Manchester University Press and Longmans, Green and Company).

Herbert G. Wood, of Woodbrooke, has written *Venturers for the Kingdom. A Study in the History of the Pilgrim Fathers.* (London: Hodder and Stoughton, 7½ by 5, pp. 268, 5s.)

The Mayflower Song Book, prepared by J. Rendel Harris with the assistance of Carey Bonner. (London: Hodder, 11½ by 9, pp. 36, 2s. 6d.)

* *The Argonauts of Faith*, by Basil Mathews, being the Adventures of the "Mayflower" Pilgrims, written for young people. (London: Hodder, 7½ by 5, pp. xvi. + 192, coloured illustrations, 5s.)

* *John Robinson*, by Rev. Dr. F. J. Powicke, written by a student of documentary sources. (London: Hodder, pp. 144, 3s. 6d.)

The Return of the Mayflower. An Interlude. By J. Rendel Harris. May also be mentioned in this connection, published last year by Longmans.

Vol. VIII. of the Christian Revolution Series of the Swarthmore Press (late Headley Brothers, Publishers), is *The Remnant*, by Rufus M. Jones (7½ by 5, pp. 164, 5s., tastefully bound in green cloth). The book is "an attempt to interpret in an untechnical style and manner the idea of the 'remnant' and its function and mission in the history of reforms." Section xii. is titled "The Quaker Seed."

A brochure of twenty-eight pages of verse is entitled *Little Songs of the Light*, by Effie Margaret Heath, wife of Carl Heath, the Secretary of the Friends' Council for International Service. (Brighton: The Dolphin Press, 1s. net.)

* =Not in D.

The Conway Memorial Lecture—*Mysticism and the Way Out*, was delivered at South Place Institute, on March 18th, by Ivor Lloyd Tuckett, M.A., M.D., ex-Friend. (London : Watts, 6*l* by 4*l*, pp. 48, 2s. 6d.) Dr. Tuckett was also author of "The Evidence for the Supernatural," published in 1912.

The Odes and Psalms of Solomon, re-edited for the Governors of the John Rylands Library, Manchester, by J. Rendel Harris and Alphonse Mingana, vol. i., The Text, 1916; vol. ii., The Translation, 1920.

The first number of *The Quaker, A Fortnightly Journal devoted to the Religious Society of Friends*, made its appearance 5 mo. 1. It is published by the Quaker Publishing Company, Burlington, N.J. Among the directors are Charles E. Hires, Rowland Comly, and Horace M. Lippincott, and Albert Cook Myers heads the list of editors; the address for all is 152 N. Fifteenth Street, Philadelphia, Pa. The subscription price is \$2.00 a year. In "the announcement of policy" we read :

"There are Friends' Periodicals in America to-day confined to small groups of our several unfortunate divisions. THE QUAKER is in no sense a rival to any of these as its distinct and definite purpose is to furnish a first-class journal for a united Church—the religious Society of Friends."

The principal article is by Governor Sproul, of Pa., who writes on "Opportunities for Service." There are valuable book reviews, lists of titles of new books, and a useful list of current Quaker periodicals. The format is a large quarto of sixteen pages.

An admirable book for children is *Paths of Peace*, book i., by Estelle Ross (Oxford University Press, 7*l* by 4*l*, pp. 125, 1s. 8d.). The object of these little books is "to direct our thoughts out of the dark valley of war (and the hatred that makes war possible) into the paths of peace." There are references to George Fox, William Penn, Elizabeth Fry and Edward Pease. The volume is well illustrated, the coloured frontispiece being an interview between Charles II. and William Penn.

William Edward Wallis Terrell (1891-1918), son of Charles D. and A. Mabel Terrell, wrote letters descriptive of his experiences in East Africa during the war. These have been printed as *With the Motor Transport in British East Africa*. (London : Headley Brothers, Devonshire Street, E.C. 8*l* by 5*l*, pp. 126, 3s.) Presented by A. M. Terrell.

Further mementos of the lighter side of the war-work of Friends in France have reached the Library :

A typed reproduction of extracts from *The Fourgon*, produced on Ambulance Train No. 11., as a souvenir number, dated January, 1919, has been presented by R. G. Lawson.

The seven original volumes of *The Wheelbarrow*, the magazine connected with Friends' work at Dôle, France, have been received for preservation from the Friends' War Victims' Relief Committee, *per* E. Graham Burtt.

Sir George Newman, K.C.B., has sent two valuable medical papers—one addressed to the Minister of Health being *An Outline of the Practice of Preventive Medicine*, and the other to the President of the Board of Education—*Some Notes on Medical Education in England*. Both may be obtained from H.M. Stationery Office.

The Swarthmore Lecture, 1920, was delivered by Herbert G. Wood, M.A., of Woodbrooke, a non-member, on *Quakerism and the Future of the Church*. (London: Swarthmore Press, 7½ by 5, pp. 94, cloth 2s. 6d., paper covers 1s. 6d.)

"It would hardly be an exaggeration if we should suggest that the publication of Oliver's Proclamation of 1655, granting religious liberty, without apparently any qualifying clauses, laid the foundation of that freedom of worship which we now enjoy. It was a proclamation so entirely after the mind of the English people that it has become a rooted principle among us, and we should find it hard to think there was ever a time when any other existed. The rebuke which Cromwell administered to Crawford, when the latter objected to a capable and trustworthy man on account of his religion, 'the State in choosing men to serve it, takes no notice of their opinions,' expresses the general view of the modern English mind, and at the same time proves that the Protector's policy of toleration was not prompted by mere expediency. But along with the grant of freedom of worship, contained in the Proclamation, sharp, threatening language is used against any who might presume to interfere with the liberties of others; and it will appear strange to those who only know Quakerism through its modern professors, that those threats were directed in a special measure against George Fox and his followers. Gentleness, reasonableness, tender benevolence, are the virtues suggested to our minds by the very mention of the name Quaker; and we should be astonished beyond measure to hear of any man of that persuasion, to-day, railing at magistrates, refusing to remove his hat in church, calling out to a popular preacher, 'Come down, you dog!' 'Come down, you hireling!' or 'testifying to the truth' by stripping himself naked and walking up and down Smithfield. Yet such are the charges history records against them, and, so far as they are true, we can only say in the first place that the Protector's leniency in dealing with them deserves our admiration, and in the second that the modern Quaker is a great improvement on his ancestors."

From *The Influence of Puritanism on the Political and Religious Thought of the English*. By John Stephen Flynn, M.A., B.D., of Trinity College, Dublin. London: John Murray. 1920. p. 34. (Not in D)

A most interesting and well-written book is *Portraits and Sketches of Serbia*, by Francesca M. Wilson, of the Serbian Relief Fund and the Friends' War Victims' Relief Committee. (London: Swarthmore Press, 7½ by 5, pp. 107, 2s. 6d. net.) Miss Wilson, who is a daughter of Robert and Laura (Wallis) Wilson, of Newcastle-on-Tyne, writes thus of the difficulties of the Serbian language:

"The grammar is appallingly complex. You master the word for father (*otato*) with ease or difficulty as the case may be, only to find that it is only in the nominative that you have secured your parent, and that you still know nothing of him in the prepositional, the instrumental, the dative, the vocative, the accusative and the genitive. And still less do you know him in the plural. For here is another complication. From two up to five, fathers have one plural, and all the rest in the world have another."

The Story of George Fox, by Rufus M. Jones (New York: The Macmillan Co., 7*½* by 5*½*, pp. xii+169, \$1.50, English price 8*s.*), will be sure to interest young people and their elders in the Journal of George Fox; we should have been glad to have had rather more of Jones and rather less of Fox. We venture upon a few criticisms in the interest of historical accuracy.

Page 5. Mary Fox died in 1674, not 1664, which would upset the calculation as to her son's age at the time.

Page 12. Priest Stephens "preached on Sunday the things which he had heard George say during the week." A note in *THE JOURNAL*, vol. iv., p. 130, states that this is a mis-statement owing to the omission (in all editions of the Fox Journal from that of 1827 to the present¹) of the word *of* or *about*. Stephens made his discourses with Fox the subject of his pulpit utterances, doubtless to controvert what Fox advanced, possibly to misrepresent him.

Page 27. Is there evidence that Justice Gervase Bennett was a judge?

Page 44. Swarthmoor Hall is in *Lancashire*. For 1658, read 1632, at which latter date Margaret Askew would be eighteen as stated.

Page 107. The Conventicle Act became operative if more than *four* persons over sixteen years of age, not members of the household, were present. See page 100 of this issue.

Page 162. This page is written on the supposition that Gracechurch Street and White Hart Court were two meeting places. The meeting house was in White Hart Court, which was a narrow passage from Lombard Street into Gracechurch Street. (See *Old Lombard Street*, 1912.)

It is interesting to notice that prominent publishers in Great Britain and America are taking up Quaker books. Messrs. Macmillan, of London, publish the Rowntree series and other works by Friends; the Macmillan Co. of New York has taken up various writings of Rufus M. Jones; the Cambridge University Press of England, the publishers of the latest edition of "*The Journal of George Fox*," have just issued *The Faith of a Quaker*, by John William Graham, M.A. (9 by 6, pp. xvi. + 444, one guinea). We dare not embark on a review of this important publication until we have had opportunity to study its contents.

"The Black Horse Inn, formerly a farm-house and said to have been a Quaker meeting-house, at Brook End, about 800 yards N. of the church, is a long rectangular building of two storeys and an attic, possibly of 15th century origin. . . ."

Vol. i. "Buckinghamshire Report of the Historical Monuments Commission."

Mr. G. Eland, of Weston Turville, has taken much interest in this old building, and in an article printed in *The Records of Bucks* (vol. xi. no. 1, 1919), he has described it from an architect's point of view and added notes on Friends in the district, based on some of the Minutes of Lower Side M.M. There is a view of the house and also a ground plan.

¹ Cp. Abridgments of *The Journal*; those by Newman and Jones insert of.

base such matter may, then, understand what kind of people they are who ask such questions.

Notes and Queries

KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. *Jnl.*—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*Dictionary of National Biography*.

F.Q.E.—Friends' *Quarterly Examiner*.

ROYALTY AT DEVONSHIRE HOUSE.—On Wednesday, 25th May, 1814, at a meeting for worship during Y.M., the Grand-duchess of Oldenburgh, sister of Czar Alexander I., and suite were present. There are slight references to this visit in the memoirs of William Allen and Stephen Grellet, and lists of the names of some of the members of the suite are to be found in MS. in D. The MS. lists so far examined do not agree: it is desired to have a correct list.

In a memorandum written by Mary (Joseph) Green, of High Wycombe (b. 1746, d. 1826),¹ these names are given:

"The Grand Duchess of Oldenburgh,
Princess Valendenske,
Madame Moreau (widow of General Moreau),
Prince Gargazin (altered in pencil to Galatzin),
Secretary Jourdon.
Collonel Arsanoff.
and another gentleman, General Turner."

¹ The writer states in a marginal note: "The Duchess and Countess were dressed in mourning with vails & their deportment very solid." She also records sermons preached on the occasion.

On a slip of paper (Portfolio 34. 38) the names appear as: "Dutchess Oldenburgh, Princess Volendouski, Countess Livin, Madame Allendenski, General Turner, Prince Gargering (Grand Chamberlain), Colonel Arsanoff, Monsieur Jourdin (Secretary), Dr. Hamel."

Note.—This information was no doubt imparted to Mary Green by her intimate friends, John and Esther Wilkinson, of High Wycombe.

"MUSHROOMES OF CHRISTIANITY" (xvii. 19).—In *The Peculium*, by Thomas Hancock, 1859, p. 156, we read:

"I will conclude this chapter by one of those prophesies of the time when Quakerism shall be no more, made from the firm standpoint of the Church. 'These small tracts, published on several occasions, I thought not amiss (that they be not lost) to gather together and bind up in these two volumes, and put them into the Bodleian Library; that in future time, such as shall be inquisitive

into such matters may thence understand what kind of people they are who are now called Quakers."

" MS. memorandum of John Wallis [1616-1703, see *D.N.B.*], D.D., Oxon, April 12, 1701, to two collections of George Keith's tracts."

ARROW, COUNTY OF WARWICK.
—Register of Burials:

1716. Oct. 18. Mary Greenhill, of Ragley, was buried at ye Quakers Burial place at Alcester.

1718 Sep. 18, was buried Elizabeth Wingfield, widdow, at ye Quakers Burial place at Alcester.

Information from Richard Savage, Stratford-on-Avon.

ROBERT PROUD'S HISTORY OF PENNSYLVANIA.—In a recent Book Catalogue sent out by William J. Campbell, of Philadelphia, there is a reference to an "original MS. Statement of Zachariah Poulson, the publisher, in account with Robert Proud," which contains the following:

" From this statement it appears that the total edition of the book was limited to 720 copies, of which 531 were bound in calf, 160 in sheep, 9 in boards, and 20 sold in sheets unbound."

One copy in D is in sheep and the other is in boards.

CONVENTICLE ACT, 1664.—A misreading of the provisions of this statute has obtained currency among some writers on this period. The Act made illegal the assembly for religious worship in a manner contrary to the Liturgy of five persons over sixteen years of age, other than members of the household. (F.P.T., p. 357; Camb.

Jnl. ii. 417; Second Period, p. 40). Some writers state that it required *more than five* to contravene the law (Nightingale, *From the Great Awakening*, 1919, p. 96²; Jones, *Story of George Fox*, 1920, p. 107). *Four* was legal, *five* was illegal.

A QUAKER AND WILLIAM Pitt THE ELDER (xvii. 47).—This is Thomas Cumming, friend of Dr. Johnson. " In 1745 my friend Tom Cumming the Quaker said he would not fight, but he would drive an ammunition cart," (Johnson to Boswell, 1783). The *Gentleman's Magazine*, June, 1774, has among the deaths: " At Tottenham, Mr. Thomas Cumming. He formed the plan for taking Senegal and Goree in the late war." The story of "this honest Quaker's" excursion into imperial conquests is told in Hume's *History of England*. The *Dictionary of National Biography* says that he justified himself to the Society of Friends and was not disowned. However, the only mention of Cumming in the Society's Records is in the London Burials Register, as follows: " Thomas Cumming, died 1774, 5 mo., 29. Age 59, residence, Tottenham. Died of Dropsy. Monthly Meeting, Gracechurch Street. Buried 1774, 6th month 2 at Bunhill Fields. Non-member." From this it appears that he was not a Friend at his death, and no Birth Register of the Society for the year 1714-15 contains his name. Nor does it occur in the numerous lists of representatives,

² It is surely incorrect to say that " Fox taught and practised " going naked as a sign (p. 75).

committees and signatories of official documents in the records of Yearly Meeting and the Meeting for Sufferings during the period covered by his life. The Minutes of Tottenham Monthly Meeting for 1774 do not mention him. Those of Gracechurch Street were destroyed by fire in 1821, so that his connection with that Monthly Meeting cannot be traced. But the foregoing facts suggest either that he was never in actual membership, or that he had been disowned before 1774.

MARGARET E. HIRST.

"**QUAKER GUNS.**"—Can anyone give the earliest date for the use of the word "Quaker" in naval and military circles in reference to dummy guns? It is so employed (in 1840) in Thomas Hood's amusing and not unfriendly skit, "The Friend in Need." In 1678, Governor Stapleton of Nevis wrote home to the Committee on Plantations that, while the Spaniards had a squadron of thirteen men of war in their West Indian waters, at Nevis, "for naval strength there is nothing but the Quaker Ketch," which later left for England. Is it possible that this was a boat with dummy guns, or only a merchant ship which the Governor intended to seize and arm in case of need?

MARGARET E. HIRST.

GEORGE FOX MONUMENT.—What was the date of the erection of the monument to George Fox at Fenny Drayton? and who erected it?

The following is the inscription:
 To the Memory of
 GEORGE FOX,
 The Founder of the
 Society of Friends,
 Born near this spot at
 Fenny Drayton,
 A.D. 1624.
 Died A.D. 1690.
 and was interred in Bunhill
 Fields Burial Ground, London.
 Erected 1872.

BENJAMIN FURLY AND HIS WYCLIFFE BIBLE.—Benjamin Furly (1636-1714), of Colchester and Rotterdam, is remembered as an early Friend who assisted John Stubbs and George Fox with the famous *Battledoore* (1659-60); he was a learned man and a friend of Penn, Locke, Algernon Sydney, the third Lord Shaftesbury, etc. The sale catalogue of his library and curiosities is an interesting volume, and contains many Quaker publications. While reading recently portions of *A Complete History of the several Translations of the Holy Bible, and New Testament*, etc., by John Lewis, A.M., London, 1739, I came across (p. 46), the following interesting reference to Furly:

"Dr. Thomas Fuller having observed [in his *Church History*] that about 1382 Wyclif ended his Translation of the Bible in English, a fair Copy whereof was in Queen's College Library in Oxford, and one Benjamin Farley [sic], a Quaker or Seeker . . . fancied he had gotten one of this Edition . . . who used to boast of his Bible, wherein he said, *Numbers xv. 32* was translated, *They found a man picking chips on the sabbath-day*; *John i. 1*.

In the beginning was the thing; and Rom. i. 1. Paul, a knave of Jesus Christ."

In the catalogue of Furly's Library above referred to, dated Rotterdam, 1714, which contains some 4,430 items in all, we do not find the above manuscript included.

Amongst the curiosities was a barometer made by Daniel Quare, articles of fine silver gilt made by order of Mr. Descartes for Princess Elizabeth, elder sister of Princess Sophia of Hanover, who gave it as a present to Benjamin Furly; a steel sun glass, a present from the Duke of Sultzbach to B. Furly; two lathes made by Baron F. M. Van Helmont; an invalid chair also made by him; two spinning wheels and a winder also by him; portrait of the old Queen of Bohemia, on a silver plate; a bookcase invented by John Locke, etc.

JOSEPH J. GREEN.

REGISTER OF MEETING EVENTS.—A Friend writes to suggest that other Meetings would do well to follow the example of the one in which he lives, viz., to provide a scrap-book and collect into it newspaper-cuttings, notices of meetings, etc., which would, in time to come, form an interesting and valuable history of the work of the Meeting.

"PREACHING TO NOBODY."—The arresting story of Stephen Grellet preaching to no visible audience, in the backwoods of America, was published in *The American Friend* for 11 mo. 28,

1895, and repeated in the same periodical for 1 mo. 20, 1910. L. Violet Hodgkin has popularized the story in her chapter in *Quaker Saints* entitled "Preaching to Nobody."

The above articles are unsigned and correspondence with America has, so far, failed to establish authority for the story.

It has been pointed out to us that a similar story told by Grellet of John Carver, occurs in Seeböhm's *Memoirs of Stephen Grellet*, 3rd ed., 1862, i., p. 56.

CONSCIENTIOUS OBJECTORS IN PRUSSIA.—"There was an account given to the Yearly Meeting of three young men who have suffered much, in the King of Prussia's dominions for their conscientious scruples against bearing arms. They were confined, their property confiscated, and two of them, I think, sentenced to what they call the punishment of the Laths—a horrid torture indeed. Their clothes are taken off and a very thin covering given them instead. They are then shut up in a kind of closet, where they have nothing to stand or rest upon in any way, but the edges of laths shod with iron, about the thickness of the back of a knife, and placed about two inches asunder. The torture must be extreme.

"They are fed on Bread and Water, but I understand it generally proves fatal in about eight or ten days. These young men were released in about three days. It did not appear, I think, that the king knew of it, though it was according to Law, till they had been in some time, when he ordered them to be released."

JOHN GRUBB to Joseph Grubb, from Chelmsford, 18 vi. 1826. Letter in possession of J. Ernest Grubb, 1920.

LINDLEY MURRAY HOAG (vols. iv, x, xi, xiv, xv, xvi.) References to this Friend have hitherto appeared without date of birth or death. J. J. Green, of Hastings, refers us to the *Memorials of Christine M. Alsop*, 1881, where, in a note to a chapter headed "Journey on the Continent with L. M. Hoag," we read :

"Lindley Murray Hoag subsequently settled in Iowa, and died there, at his residence in Rocksylvania, Hardin County, Eleventh Month 25th, 1880." His age at death was 72.

JOHN THOMAS, OF BRISTOL (xvii. 32).—For Barrow read *Berrow*, a village on the coast north of Burnham towards Brean Down.

In my garden I have an interesting association with John Thomas in a fig-tree which is an off-shoot from one still living and fruiting abundantly, planted in his garden at Street by my grandfather, Joseph Clark, from a scion given him by George Thomas of a tree in his Bath garden.

Elizabeth Ovens was sister of my great-uncle, Cyrus Ovens, who lived at Street, across the road from my grandfather's house.

J. EDMUND CLARK.

BENJAMIN ROTCH.—"A son of Benj. Rotch, candidate for Sudbury, and I understand he is still a Member of our Society, not having been disowned. He is a Barrister."

JOHN GRUBB to Joseph Grubb, from Chelmsford, 5 vi. 1826. Letter in possession of J. Ernest Grubb, 1920.

ISAAC HAMMER (xvii. 59).— "After the Yearly Meeting had sat about three days, a friend from America arrived, his name Isaac Hammer, from the State of Tennessee. He brought certificates with him, signifying his prospects to be to visit friends and others in Germany—'the land of his forefathers'—also some parts of Holland, England, and Ireland. He mentioned in the Select Meeting with much simplicity and sweetness that it was his prospect to travel much on foot on the continent, not to hold public meetings in the large towns, but to visit the poorer classes in their cottages. Therefore he had no view of taking a companion from England who did not understand the language and might not travel on foot as he intended to do. He did not speak in the line of the Ministry in any of the sittings of the Meeting for Discipline, neither did I hear him in that line at all except a few words in the Select Meeting might be called such.

"I don't know whether he is at all like John Woolman, but he reminded me of the Idea I have of J. W. He appears very much in innocent Simplicity almost like a child—tall and thin, large white hat, his Clothes almost of the same Colour and long trowsers."

JOHN GRUBB to Joseph Grubb, from Chelmsford, 5 vi. 1826. Letter in possession of J. Ernest Grubb, 1920.

"Sally supped one night in London after I came away in

company with Isaac Hammer, who was greatly surprised to see a Lobster, not having seen one before. Oh! he thought if he could but shew it to his Wife, how astonished she would be.

"He told us in the Select Meeting that he left his own home on the 17th of 3rd month."

JOHN GRUBB to Joseph Grubb, from Chelmsford, 16 vi. 1826.

"I now find that the information I sent thee respecting Isaac

Hammer [xvii. 59] was not quite correct. Having mentioned it to a friend who was going to London, I have since received the following communication from him: 'Upon enquiry of John Row (who went to Liverpool with I.H.), it appears that he did not go on board the vessel called the *United States*, which is reported to be lost; he went on board the *Leeds* which lay in the Dock at the same time & declined to take his passage in her and sailed in the *Canada*.' "

JOHN GRUBB to Joseph Grubb, from Chelmsford, 6 ii. 1827.

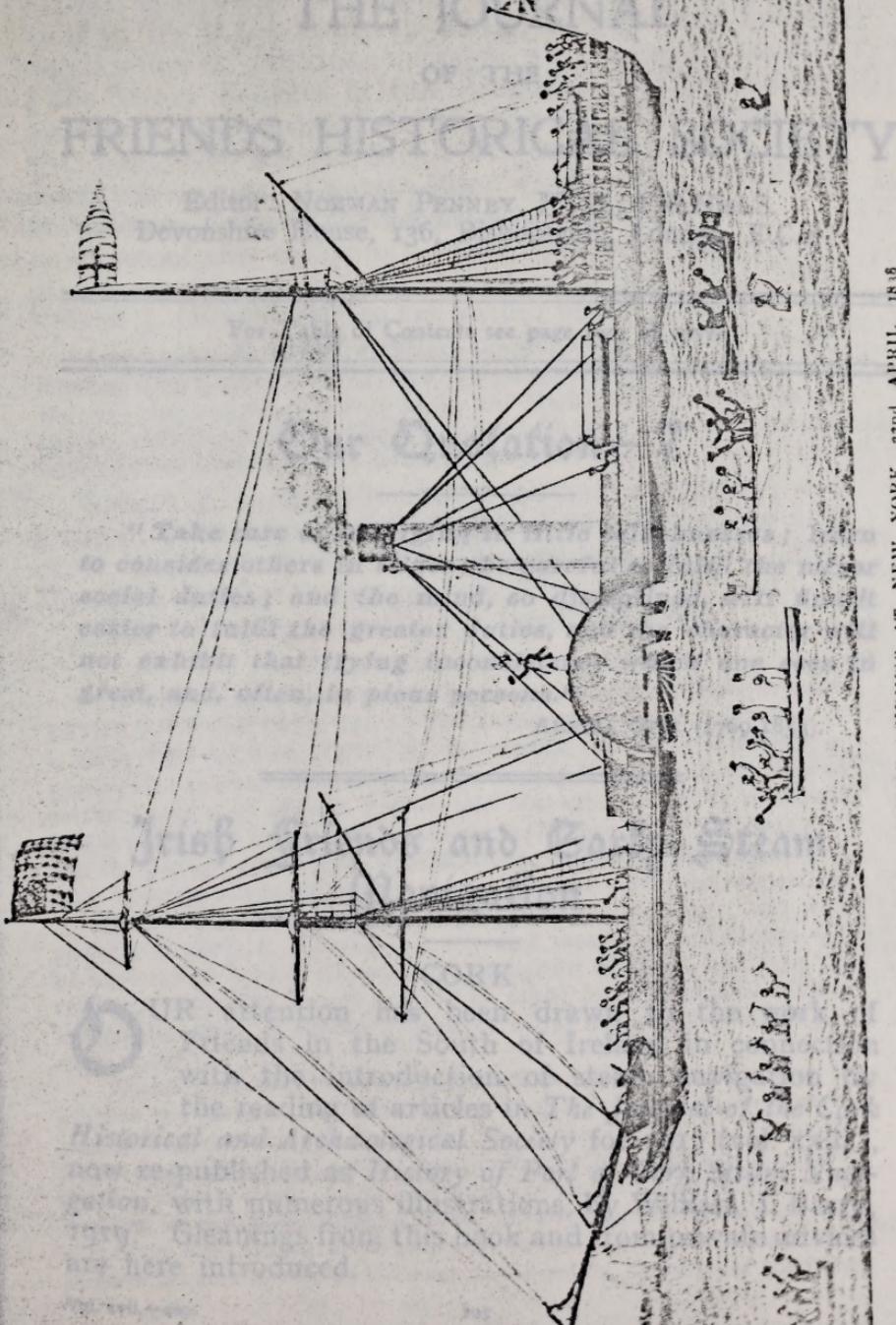
The Bible in Meeting

"**A**NOTHER rather curious occurrence we have heard of is that at the last monthly meeting at Tottenham a friend in the station of a minister, Luke Howard¹, brought a large Bible to the Men's Meeting, and applied for liberty to have it with him in the Gallery and when he found a Concern to speak that he might refer to the texts &c., &c.. the proposal caused much discussion, meeting adjourned to the afternoon, & again to next day, but I regret I am not able to tell thee, what was the final conclusion of the meeting. I am surprised they should deliberate so long about it; I think they might have soon decided in the negative: for I believe the Friend is *deranged*."

From a letter from John Grubb to his brother Joseph, of Clonmel, Ireland, dated Chelmsford, 22nd of 1st mo., 1827. Original with J. Ernest Grubb, 1920.

¹Luke Howard (1772-1864) was a well-known and prominent Friend of London Y.M. His views on various subjects differed from those of many of his fellow-members, but he was certainly *not* "deranged." Luke Howard lived at Tottenham and had also a house at Ackworth. He was one of "the four evangelists of Tottenham"—Nathaniel Matthew, Mark Shuttleworth, Luke Howard and John Phillips—the last two being Friends (Compton, *Recollections*, 1893, p. 6).

THE JOURNAL
OF
FRIENDS HISTORY



ARRIVAL OF THE "SIRIUS" AT NEW YORK, 22nd APRIL, 1816

The original of above is certified as correct by Lieutenant Roberts, R.N.

THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.
Devonshire House, 136, Bishopsgate, London, E.C.2

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Our Quotation—7

"Take care of indulging in little selfishnesses; learn to consider others in trifles; be careful to fulfil the minor social duties; and the mind, so disciplined, will find it easier to fulfil the greater duties, and the character will not exhibit that trying inconsistency which one sees in great, and, often, in pious persons."

AMELIA OPIE (1769-1853).

Irish Friends and Early Steam Navigation

CORK

OUR attention has been drawn to the work of Friends in the South of Ireland in connection with the introduction of steam navigation by the reading of articles in *The Journal of the Cork Historical and Archaeological Society* for 1917 (vol. xxiii.), now re-published as *History of Port of Cork Steam Navigation*, with numerous illustrations, by William J. Barry, 1919. Gleanings from this book and from private advices are here introduced.

The founder of the St. George Steam Packet Company, c. 1824, was Joseph Robinson Pim (1787-1858), described, in 1835, by James Clark, of Street, as "an Irish Friend well known as principal manager of, I suppose, nearly $\frac{1}{2}$ the Steam Packets in the Kingdom. He has a very nice house and garden [near Liverpool]." (THE JOURNAL, xvi. 132.) He was the father of Joseph Robinson Pim, usually known as "Captain Pim" (1832-1900), who lived at Valence, France (*Annual Monitor*, 1901).

Two of this company's boats, *Lee* and *Severn*, were placed respectively on the Liverpool and Bristol Line. Robert J. Lecky wrote to the author of the *History*:

I well remember Monday, the 4th October, 1824, when the "Lee" (Captain Chapman) came up to Lapp's Quay, when Tom Ross and I seized the mail box, and ran with it to Lecky and Mark's Office (which was on the site of Father Mathew's Chapel on Charlotte Quay), and sent out the letters by our liveried porters nicknamed "Cockatoos."

Robert J. Lecky (1809-1897, portrait in *History*) was a son of John Lecky, of Cork, and a member of the firm of R. J. Lecky & Co., Iron Shipbuilders, etc., of Cork. He was a brother-in-law of J. R. Pim, Senr.

The following circular was issued in 1824:

STEAM NAVIGATION.

The LEE Steam Packet, being now ready to commence plying between LIVERPOOL and CORK, and SEVERN expected also to commence in a short time between BRISTOL and CORK; we think it might be acceptable to all concerned in the *Importation of Goods from Great Britain*, or the *Exportation of Irish Produce and Manufactures*, to be informed, that it is intended to despatch these superior Packets, weekly, throughout ALL the Seasons of the year, with whatever Goods and Passengers may offer, PUNCTUALLY at the times that may be appointed for their departure.

Being constructed and built on the most approved plan, and with powerful Engines, it is confidently expected that every satisfaction will be experienced by the shippers and consignees of goods, and that the accommodations for Passengers will be found to be most commodious and comfortable. A Female Steward on board will attend to her proper department.

The expedition of the conveyance will be such, as, in most cases, to precede the advices of shipments, and thereby prevent the owners or consignees from effecting Insurance; to remedy this, the PATRIOTIC ASSURANCE COMPANY of Ireland has authorized its Agent to open policies for any sum on goods, as interest may appear, to be shipped on these Packets at any time, whereby every parcel of goods will be covered effectually from the instant of shipping, until the amount of the different shipments come to that of the sum in the policy, the shipper notifying

at the respective time of shipping to the Agents of the Packets the value of the goods going on board.

Proprietors of shares in the Packets are entitled to go in them, at all times, free of charge for passage money.

JOHN LECKY, Agent to the Patriotic Assurance Co.
LECKY AND MARK, ACTING PROPRIETORS.

CORK, 21st of 9th Month, 1824.

Ross and Johnson, Brokers.

Printed by Hennessy, French-Church-Street.

For John Lecky (1764-1839), merchant and banker, see vol. xv. 10.

In 1826, the *Severn* had to encounter severe opposition on the Bristol line from the *Superb*, the owners of which were exclusively merchants and traders of the City and County of Cork. Among these owners were the following Friends : Joseph Harris, Ebenezer Pike, Harvey Sons & Deaves, and perhaps John Cotter. "The *Severn* and *Superb* war" raged fiercely for some time. The owners of the *Severn* posted bills, announcing :

EACH
DECK PASSENGER PER
"SEVERN"
WILL GET A
LOAF OF BREAD
GRATIS.

but this attraction only lasted two trips. The loaves were bought from William Martin, the Friend who started Father Mathew on his temperance crusade. The *Superb* was ultimately vanquished and was purchased by the St. George Company.

In 1844 the St. George Company was merged into the Cork Steamship Company, of which Ebenezer Pike, J.P. (1806-1883), of Bessborough, Blackrock, was the guiding star. He was succeeded by his son, Joseph Pike, J.P., D.L., of Glamire, who was a Friend in early life. E. Pike's daughter, Mary Lecky, married Arthur Pease, M.P., of Darlington. Portraits of father and son appear in the *History*.

A list of the proprietors of the St. George Company (23 ii. 1842) appears on pp. 41, 42, of the *History*; it includes the names of numerous Friends—James Beale, Grizell Maria Bradshaw (Dublin), Sarah Bradshaw

(London), Cropper, Crewdson, Goff, Harvey, Hutchinson, James Midgley (Rochdale), Newsom, Pim, Pike, etc.

Robert J. Lecky, wrote as follows to the author of the *History* (p. 16) :

I well remember being one of a party (I was twelve years old at the time) invited on board the "Bencoolin," bound to Botany Bay with convicts. She was owned by Cropper, Benson & Co., of Liverpool. This was in 1821, and our party consisted of Reuben Harvey, his daughter Eliza, my father and sisters, Abby and Lizzie, and myself. On arrival at Cove we went to the "Bencoolin," Abby and Lizzie dressed in white muslin, Friends' bonnets, etc., being escorted on board the East Indiaman by Major Prior dressed in full regimentals. I recollect how handsome the trio looked.

It was a Friend who was the immediate cause of sending across the Atlantic the first¹ vessel to steam the whole distance. At a meeting of the British Association in 1836, Dr. Dionysius Lardner (1793-1859), lecturing on Steam Navigation, declared :

As to the project of establishing a steam intercourse with the United States . . . it was, he had no hesitation in saying, perfectly chimerical, and they might as well talk of making a voyage from New York or Liverpool to the moon.

On hearing this pronouncement, James Beale (c. 1798-1879) who was much occupied in steam-ship business, declared that not only was it practicable, but that if anyone would join him, he would guarantee to coal and send out a steamer from Cork, then built, to New York, and find a captain who should be competent to take her.

The *Sirius* was chartered from the St. George Steam Packet Co.; it began its transatlantic voyage on the 31st March, 1838, being accompanied to the entrance of the harbour by Joseph R. Pim, James Beale and others, in the *Ocean*. Among the owners of the vessel were "Joseph Robinson Pim, of Oakfield, in the County of Chester, and Jonathan Pim, of Bloomsbury in the County of Dublin." She arrived off New York on the 22nd April² (see illustration). The saloon fare was thirty-five guineas. She consumed 450 tons of coal, compared with the 6,600 tons consumed by the *Mauretania* over the same course. The return voyage began on 1st May, and the vessel reached Falmouth on the 18th. Her captain was Lieutenant Richard Roberts, R.N.

The *History* gives a portrait of James Beale. He was an uncle of Alfred and Henry H. Beale, of Cork, and great-uncle of Charles E. Beale, William Goff Beale and Alfred Beale, Jun. H. H. Beale was secretary to the Cork Steam Shipping Company for many years.

Malcomson Brothers, of Neptune Iron Works, Waterford, were extensive ship-builders and steamship owners. Their SS. *Iowa* was launched in November, 1863, the year of the establishment of Iowa Yearly Meeting. She was of 4,000 tons burden. In December, 1864, she was lost on the coast of France, near Cherbourg, represented to be worth £60,000 to £80,000. In Spring, 1865, some £12,000 was expended on an attempt to raise her; about July, 1865, Lloyd's Salvage Association succeeded in floating her and she was brought into the Imperial Dockyard at Cherbourg. "It is no small tribute to the character of the work turned out at the Neptune Iron Works that this noble ship, after lying several months on the rocks, subject to the violent action of the seas and the attempts to raise her, has been found entire excepting the holes made by the rocks."

In June, 1865, the SS. *William Penn*, over 4,000 tons burden, was launched, and in May, 1867, the *Indiana* took to the sea, being the twenty-seventh SS. built at Neptune Iron Works.

The SS. *Avoca*, built at Neptune Works, was the first steamship to attempt to force the ice at Odessa and open the port, 1862.

Malcomson Brothers, with Anthony G. Robinson, owned the St. Petersburgh Steam Ship Company, London to Petrograd. Joseph Malcomson (c. 1798-1858) was the first person to bring a steamer to Petrograd, and it is said that he was fêted by the Czar.

William Malcomson (c. 1813-1892) was chairman of Lever's Line, Galway to U.S.A.

Joseph and William Malcomson were sons of David Malcomson (c. 1764-1844), who, after being awhile in the employ of Sarah Grubb, *née* Pim, at Anner Mills, near Clonmel, established himself as a miller at Clonmel, and engaged largely in other industries assisted by his five

sons. He married Mary Fennell (probably the Mary Malcomson who died in 1854, aged 84).

In the *Catholic Record*, of September, 1918, there is an account of some of the commercial activities of David Malcomson under the caption : "A Glimpse of Industrial Clonmel in 1829," written by Richard Lalor Sheil (1791-1851), author, orator and politician.

Ebenezer Pike built numerous vessels in his Water Street building yard, during the period 1848 to 1860—the *Gannet* was the first, and no less than 370 men were employed at the yard.

The *Southern Reporter*, of 4th July, 1848, states :

While others are talking on the subject of Irish manufacture and doing nothing, Mr. Pike, the enterprising builder . . . expends a very large sum in wages to the various workmen employed. . . .

George Robinson & Co. had a ship-building yard adjoining that of E. Pike.

R. and J. Lecky built the first¹ screw steamer, the *Rattler*, in 1846, "which at once focussed the attention of the propeller as a new means of propulsion, and went far to establish its use in the mercantile marine" (*History*, pp. 4, 47). They also built "the first¹ double dredger built in the United Kingdom, having a chain of buckets on each side" (*ibid.* p. 5).

Ship-building in Cork ceased about 1867.

DUBLIN

Joseph Robinson Pim was a director of the City of Dublin Steam Packet Co. from about 1832 to 1837.

BELFAST

John Pim, J.P., of Belfast, has kindly prepared the following :

The earliest instance yet found of a Belfast Friend being connected with steamers is that of John Pim (1800-1865) who in 1838 became agent in Belfast for the paddle steam packet *Solway*, running between Belfast

and Port Carlisle, affording, as announced on the Sailing Bills, "direct and expeditious communication with Carlisle, Newcastle-on-Tyne, Hull, York, Leeds, London, &c., &c."

For a couple of years from about 1850, Edward (1804-1877) and his brother, George C. Pim (1807-1882), trading as George C. Pim & Co., were agents for the Waterford Steam Ship Co.'s service between Belfast and Liverpool. About the middle of last century, Richardson Brothers & Co., of Belfast, with a branch house in Liverpool, were owners of sailing vessels, the principal members of the firm being John Grubb Richardson, of Belfast and Bessbrook (1813-1890), James N. Richardson (1818-1896), Joseph Richardson (1821-1905), and William Valentine (1812-1894), an ex-Friend. About 1849 they started and managed the Liverpool and Philadelphia Steam Ship Co., whose first vessel, the *City of Glasgow*, sailed from Liverpool for Philadelphia in December, 1850. She and her numerous successors were so well equipped and successful, they rapidly attracted an extensive passenger and cargo trade.

The second-named partner inaugurated¹ the system of carrying steerage passengers at about £5 per head, then considered to be such a low figure that it would prove unprofitable. However, the capital accommodation and food provided, so vastly superior to the old emigrant ships, attracted such crowds of emigrants and others that it proved a great success and other Companies soon followed suit.

In 1854, during the Crimean War, the British Government offered very attractive terms for the Charter of the Company's steamers. Many shareholders strongly urged acceptance, but the Richardsons, being Friends, conscientiously refused their consent, and being outvoted, retired, disposing of their shares and interest in the concern, which eventually has become the well-known American Line.

Aforenamed William Valentine and Jacob Bell (1805-1856), another ex-Friend, a flax spinner, united with numerous leading Belfast merchants in forming in 1852 the Belfast Steam Ship Co., for a service between Belfast and Liverpool. It became a Limited Company

in 1872. William Valentine and Elias H. Thompson (1822-1880), a flax and yarn merchant, were most active members of the Board of Directors for nearly thirty years. Joshua Pim (born 1837) joined the Board in 1880, and was Vice-Chairman for about twenty years. His brother, John Pim (born 1835) retired recently from the Secretaryship, after holding the position for over forty-three years. The Company's first steamer was the *Telegraph*, which at once became celebrated for her high speed, 16 knots, and superior accommodation. She was chartered to the British Government during part of the Crimean War. The Commander-in-Chief selected her to carry the dispatches of the fall of Sebastopol. Those on board that voyage never forgot the shaking they experienced from the very high speed at which she was driven—without injury to herself. Another of the Company's fleet, the *Sea Nymph*, similarly chartered, was one of the few vessels which survived the terrific hurricane off Eupatoria in the Black Sea on 14th November, 1854, described by Dr. Russell, the famous correspondent of *The Times*, as "the most terrible gale ever known in this part of the world." Her underwriters were so pleased, they presented the Captain, George Harris Tallen, with a handsome service of plate, "as a testimony to his seamanship and presence of mind which under God preserved crew and vessel."

In 1859 the Company took over the vessels and business of the long established Langtry's Line, whose *Waterloo*, which had sailed from Belfast on 21st July, 1819, was the first coastwise or cross Channel steamer to enter the Mersey.

The Directors in 1854 realised that the screw was a better and more economical mode of propulsion than paddles, and had the SS. *Semaphore* built; she more than satisfied their expectations. The first Mediterranean telegraph cable was laid from her in August, 1860.

In 1866 the Company purchased the fleet and trade of a line from Londonderry to Liverpool, which had first started in 1831.

The fame and success of the Belfast Steam Ship Co., Limited, have largely been the result of maintaining first class passenger and cargo services between Belfast and Londonderry with Liverpool and Manchester.

On breaking out of the war in 1914, Government took over for a short time its entire fleet; from the autumn of 1914 its *Magic* and *Heroic* were commandeered by the Admiralty until 1919.

NEWRY AND DUNDALK

In 1837, a steamship company was established in Dundalk, and later one was formed in Newry. James N. Richardson, of Bessbrook, Newry (born 1846) was on the Board of the latter for several years. On the amalgamation of the two concerns under the title of the Dundalk and Newry Steam Packet Co., Ltd., Henry Barcroft, of Newry (1839-1906), became a Director, and continued so until his decease.

The services are between Dundalk and Newry with Liverpool, Glasgow and Ardrossan.

NOTES

¹ Note the number of "firsts" in this article. Friends were to the fore in many lines of useful service.

² The *Great Western* steamship left on the 8th April and arrived at New York a few hours after the *Sirius*.

³ In a letter written by John Grubb from London, 9 viii. 1838 (original in possession of J. Ernest Grubb, 1920), we read:

"Daniel Wheeler is indeed an extraordinary man. I heard he sailed last week [1 viii. 1838, see *Memoirs*, 1842, p. 688] in the *Sirius* steam vessel for Russia,—the first vessel of that kind which ever sailed for Russia."

This letter opens out an interesting question:

Did Joseph Malcomson and Daniel Wheeler sail on the same vessel?

Was that steamer the same as the famous transatlantic voyager?

The presence of his friend, Daniel Wheeler, on the vessel might have added to the interest taken in its arrival by the Czar.

The *History* informs us (page 33) that the *Sirius* "made a second voyage to New York . . . and on her return in July, 1838, she resumed her station in the cross-Channel trade between Cork and various English ports until unfortunately she was lost . . . having struck, during a fog, a reef of rocks . . . on the morning of Saturday, 16th January, 1847." But could she not have sailed for Russia very shortly after her return from New York, and before resuming her passages across Channel?

A note to this reference to the *Sirius* states that "on one of her usual voyages to Liverpool the 'Sirius' collided off Haulbowline with the Brigantine 'Luvius,' which was coming up the river. The 'Luvius' belonged to Messrs. Harvey and Newsom. The latter vessel was sunk and remained 14 months in the mud, subsequently salved, repaired, and sold, but was lost on the next voyage."

Obituary

PROFESSOR GEORGE LYON TURNER, M.A.

GEORGE LYON TURNER, M.A., regret to record the death of our esteemed contributor, Professor Lyon Turner, who died at his residence on Hayling Island, 13 viii. 1920, in his seventy-sixth year. He was a professor at Hackney College, and later at the Lancashire Independent College. Our acquaintanceship with him began when he was living at Lewisham in 1903, at which time he was giving himself to research among the records of English Puritanism. His great work was "Original Records of Early Nonconformity under Persecution and Indulgence," in three volumes, 1911-1914, which has been found very useful in **D.** MSS. from his pen still await publication in **THE JOURNAL**.

Notes on the Life of Emma Marshall

Emma MARSHALL (c. 1830-1899), the famous writer of historical tales, was a daughter of Simon and Hannah (Ransome) Martin, of Norwich.¹ Simon Martin was a partner in the Gurney Bank, and resided at the Bank House. Hannah Ransome (1787-c.1870) was a Friend by birth. On her marriage in 1809, however, she was disowned, but before the birth of her first child she was reinstated and remained a Friend for many years. Emma's elder sisters, Hannah and Mary

went to a large boarding school at Stoke Newington for the daughters of plain Friends.² They and all their schoolfellows wore the regulation stiff cardboard Quaker bonnets. These were made by an expert Friends'

¹ Much of the following information has been taken from *Emma Marshall, a Biographical Sketch*, by her daughter, Beatrice Marshall, 1900 (J. J. Green Collection in **D**).

² This school was conducted by Susanna Corder (1787-1864) for many years from 1824.

milliner in Bishopsgate Street³ and were the sport of the young ladies of a rival non-Quaker establishment next door.

Of this school, Mary Martin wrote :

We were not allowed to sing hymns, only to repeat them. On Sundays we went to Meeting twice and before starting had to repeat either a prophecy and its fulfilment, or portions from a catechism compiled by Joseph John Gurney to confirm us in Friends' principles. There was no lack of ministry—William Allen, Cornelius Hanbury and some others, frequently preaching and praying. I remember a certain Sarah Grubb who preached. She filled my young soul with fear and horror. She was like some weird prophetess, very forbidding and gaunt, who even eschewed a white lining to her Friends' bonnet. The great events of our school life . . . were a visit to the British Museum and the Friends' great festival of Yearly Meeting. . . . We drove up to London in coaches. . . . The sittings lasted about a week, and were held in the Fifth Month. During the week there was a kind of *table d'hôte* for Quakers at the Four Swans in Bishopsgate Street. It was just at the time when several Friends left the Society and at some of the meetings exciting scenes took place.⁴

Little Emma wore a bonnet, "but not one turned out by the artist of Bishopsgate Street," and attended Meeting at the Gildencroft and Goat's Lane. Her impressions of Amelia Opie,⁵ contributed to a woman's magazine, are worth repeating here in extract :

One figure had always a peculiar fascination for me. This Friend did not glide noiselessly into Meeting [as other Friends] nor did she walk with bent head and a meek demeanour: instead, the train of her gown made a "swish" upon the matting as she passed. And as week after week I watched for her advent, which was generally soon after the wheels of the Earlham and Keswick carriages had grated on the gravel drive before the Gilden-Croft Meeting-house, I never failed to recognise in this stately Friend something which distinguished her from the rest. Tall and now somewhat stout, with her head thrown back and her bearing

³ Who was the "expert milliner"? Two sisters named Pumphrey were in this line of business in Houndsditch at a somewhat later period and they were succeeded by Elizabeth Messer Dyne, afterwards Bray.

⁴ Probably the time of the Beacon controversy, which was at its height in 1836.

⁵ Amelia Opie (1769-1853), *née* Alderson, was a convert to Quakerism. For many years she was "the liveliest of the lively, the gayest of the gay; admired for her talents . . . grown up in the laxest sect of semi-Christians" (quoted in the *Life of Amelia Opie*, by Brightwell, 1855). Her father was a doctor in Norwich. In 1798 she married John Opie, the celebrated painter, and mixed much in learned and high-class society in London and Norwich. On the death of her husband in 1807

that of one who knew she was a personage of importance in that sedate assembly, Amelia Opie would pass to a seat of honour below the minister's gallery, and compose herself to her devotions, not so quickly as those about her. I have caught her eye wandering many a time, and I can recall the abstracted, "upward gaze" which is related of her as characteristic when she rehearsed the experience of her past life to her friends. Sometimes I now think the meditations of Amelia Opie might be upon the brilliant scenes and gay company from which she had separated herself for ever. For it was a marvellous change, when one comes to think of it, from the "feathers and finery" of a fashionable lady in the early part of the century to the stiff Quaker bonnet (hers, by the way, was small, and perched somewhat coquettishly on her head), and the silk gowns of gray and fawn which were the only permissible colours for the garments of the "plain Friends."

Of Mrs. Opie, Mrs. Marshall further wrote :

From her earliest childhood Amelia loved to frequent the court during the assizes and when Baron Alderson was on the Bench his Quakeress cousin was often seen at his side. It was the one dissipation of her later life—a glimpse into the world she had forsaken. She always had a new gown for the occasion, and I remember hearing a dressmaker say to my mother that she must wait for the dress she was making for her as Mrs. Opie's "court dress" had to be finished by a certain day. . . . The High Sheriff's carriage, with Judge and Chaplain within, drove up once to Mrs. Opie's door in Lady's Lane, and to the surprise of the spectators who had followed the carriage, out stepped the fair Quakeress,

she settled with her father in Norwich. Largely owing to close association with the Gurney family at Earlham and Cromer, especially with "my dearest and best friend, Joseph John Gurney," and partly owing to the ministry of William Forster, Mrs. Opie began to attend Friends' meetings, and in 1825 she was received into membership. The effect of the experiences of over fifty years was always noticeable in later life, causing her Quakerism to be of an unusual type for that period. She was fond of bright colours, hung the walls of her various homes with pictures and consorted mainly with prominent persons outside of the Society. She frequently visited Paris and "some of her most sincere and attached friends felt a degree of anxiety lest her lengthened residence in the gay capital of France . . . should be injurious to her best and highest interests."

On the other hand, Amelia Opie entered heartily into philanthropic work. She was a diligent attender at Yearly Meeting, of which attendance she wrote in 1843 :

"Yearly Meeting has engrossed me as much as usual; for I never missed one sitting since I obtained the great privilege of belonging to it."

It does not appear that she spoke as a minister or paid any "religious visits," though closely allied to the evangelical religion of the day.

Her numerous books, written before and after she joined Friends, have had a wide circulation. They are set out in Joseph Smith's *Catalogue* and many are in D.

in her soft silk gown of pigeon grey, and Baron Alderson was heard to say affectionately: "Adieu, my dear cousin Amelia."⁶

In her description of Norwich in the early years of last century, Miss Marshall wrote of Amelia Opie as "still brilliant in old age, and in the sober garb of a Quakeress, which the world said she had donned instead of azure plumes and floating scarves, for love of a Gurney Adonis [J. J. Gurney]."

The daughter, Hannah, above mentioned, married Thomas Geldart, a widower, of an old Norwich Quaker family, highly esteemed and respected. Previous to their marriage they both left Friends and became Baptists. Mrs. Geldart is known to Quaker bibliographers as the author of *A Memoir of Samuel Gurney*, published in 1857.

Mrs. Martin, and her daughters Hannah and Mary, remained Friends⁷ till after their removal to Clifton. They were baptised into the Church of England by the Rev. James Marshall, whose son, Hugh George, became the husband of Emma Martin.

Regarding the Quakerism of Mrs. Marshall, her daughter wrote:

Though it was so many years since my mother had renounced Quakerism—indeed strictly speaking, she can hardly have been said to be a Quakeress at all—the Quaker traditions of her bringing up lingered with her till late in life.

Mrs. Marshall was much interested in higher education, and when resident in Gloucester formed a committee to arrange series of lectures. Professor Silvanus P. Thompson was engaged to lecture on Modern Science, "when to my mother's amazement and discomfiture the use of the room where all the lectures had hitherto been held was at the last moment curtly refused, the reason being given that a local man had intended lecturing on the same subject."

⁶ In 1850 Mrs. Opie paid her last visit to the court, at the Midsummer assizes. "It was her last visit to that scene which for so many years she had been wont to frequent. She did not neglect on this occasion, to make her usual offering of a bouquet to the Judge."

⁷ No record has been found in the Friends' Registers for Norfolk and Norwich of the births of any children of Simon and Hannah Martin. The birth of their mother is recorded—20 xii. 1787, at Norwich, parents Thomas and Margaret Ransome.

Benjamin Huntsman (1704-1776), and the Casting of Steel

UR first acquaintance with Benjamin Huntsman, the Quaker inventor, was brought about by the record of his invention in J. S. Fletcher's *Sheffield*, in the series "The Story of the English Towns" (London: S.P.C.K., 7*l* by 5, pp. 128, 3*s*. 6*d*. net).

In the thirties of the eighteenth century, Huntsman was in business as a clock-maker in Doncaster, and it was the difficulty of obtaining suitable steel for his work that made him experiment in its manufacture. He also required finer steel for lancets with which he performed gratuitous and very successful surgical operations. He was looked upon as the "wise man" of the neighbourhood. In 1742 he removed to Handsworth and in 1772 to Attercliffe.

Huntsman's main difficulty lay in discovering a fire-clay in which the bars or ingots of the bar iron or cement steel could be molten. No date can be assigned to Huntsman's final solution of the problem, nor does any record appear to exist as to the succession of his experiments [quoted in *Sheffield* from "Early History of Crucible Steel," 1894].

Owing perhaps to a review of his work in a French book in 1764, Huntsman's steel found favour in France, while Sheffield would have none of it. But ere long his steel, exported to France, returned in the form of cutlery, which was pronounced better than the home-made article. Upon this his fellow-manufacturers gave way and when he "moved his works to Attercliffe he was doing a big trade in his own neighbourhood."

There are curious legends in Sheffield to this day as to how various folk of the town tried to rob Huntsman of the secret of his discovery. One appears to have some basis. The first Sheffield firm to make crucible steel after Huntsman was that of Walker, of Ecclesfield. Some of the heads of that firm certainly became acquainted with the mysteries of Hunstman's process, and it is said that the secret was secured by one of them, who, attireing himself as a tramp, approached Huntsman's works one bitterly cold night in winter and craved permission to warm his starved body at the furnace fire. This being granted to him, and he seated

in some snug corner, he secretly watched what was done, and triumphantly carried away with him the knowledge so craftily acquired [Sheffield, p. 74; see also quotation from *The Useful Metals and their Alloys in Hunter's Hallamshire*, ed. Gatty, 1869, pp. 170-172; *Journal of the Iron and Steel Institute*, 1894].¹

Of Huntsman's Quakerism, little is known to us. The author of *Sheffield* informs us that he was so true to the tenets of his faith that he would not have his portrait painted, and would not accept a Fellowship of the Royal Society! He was of a very reserved and retiring disposition.

The writer of *Sheffield* states that Huntsman was born at Sheffield, but the Friends' Registers (followed by *D.N.B.*) state that he was born at Epworth in Lincolnshire, 4 vi. 1704, his parents being William and Mary Huntsman of that place. His elder brothers were John and Samuel and after him came Mary and William. These were all registered as Friends. The parents are said to have been of Dutch or German extraction. There was a considerable Quaker family of Huntsman in the Holderness district, across the Humber, in the later seventeenth and earlier eighteenth century. Thomas Huntsman, of Hull, married Priscilla Mowe, of the same place in 1675.

Benjamin's son and successor, William (1733-1809), was not registered among Quaker births. There is a tradition in the family that "Benjamin's wife, unknown to him, took William and had him baptised into the Church of England, in Derbyshire. Benjamin was so angry when he found this out that he said she should never have another child. William was, however, brought up as a Quaker and remained in that Society until his second marriage, when he was admonished for having married without the consent of the Society. He then promptly retired from the Society. His son, Francis, grandfather of the present Director of the firm of B. Huntsman, Ld., was brought up in the Church of England."

¹ Samuel Doncaster, of Sheffield, who has kindly interested himself in this resuscitation of Huntsman, has sent the full reference to him in Hunter's *Hallamshire*; this has been placed with other ms. in D. We are glad to record also the help received from the present members of the firm of B. Huntsman, Ld.

Books Wanted

(For previous lists, see xiv. 88, 121; xv. 119; xvi. 17.)

DEVONSHIRE HOUSE REFERENCE LIBRARY:

Eliza Coltman's *Instructive Hints and Plain Tales*, about 1816.

The Mother's Catechism, and Questions on Luke and John, by Elijah Coffin.

Vaccination Vindicated, by James Cooper, 1811.

Old World Scenes, by Charles Williams, Pittsburg, 1867.

Sketch of Efforts . . . Indians, by Thomas Wistar, Phila., 1866.

Diary of John Pemberton, edited by Eli K. Price, Phila., 1867.

Sacred History, by Thomas Ellwood, 2 vols., Mt. Pleasant, Ohio.

Conscript Quakers, by Etham Foster, Cambridge, Mass., 1883.

INFORMATION WANTED respecting the following Anti-slavery publications, mentioned in W. W. Dewees's "Early History of Ohio Y.M."

The Philanthropist, edited by Charles Osborn and Elisha Bates.

The Genius of Universal Emancipation, edited by Benjamin Lundy. Any issues desired.

Please send offers to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

Burials in Private Property

"**A**BOUT this time that untoward generation of Quakers began to bury theirs distinctly by themselves in their gardens and orchards in several places of the towne, all which burials, there being no notice given of them to the minister or parish clerke, are here omitted, nor have their names inserted in this church register, tho there was a considerable mortality among them, as also those of several other sorts of phanaticks, who having forsaken the church, would not be buried in the church yard, but in their orchards or backside of their houses."

From the Bugbrook (Northants) Parish Register of 1668, quoted in *Descendants of Thomas French*, i. 41, Philadelphia, 1909.

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144, East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

Zur Vorgeschichte des Quäkertums, by Pastor Theodor Sippell, of Schweißberg, Bez. Cassel, Germany. (Alfred Töpelmann, Giessen, 1920, pp. 56.) This important piece of research into the historical sources of Quakerism throws welcome light upon the religious affinities of the great community of Westmorland Seekers who joined Fox in 1652, and gives strong reasons for establishing the sequence:—Lutheran doctrine, Grindletonians, Antinomian Independents, Baptists, Westmorland Seekers, Quakers. Pastor Sippell shows that Roger Brereley (1586-1637), the leader of the Grindletonians (see "Beginnings of Quakerism," p. 24), preached pure Lutheran doctrine, free from all Calvinistic or Melanchthonistic, and also from all Antinomian colouring. He thinks that the initials J.C. to the introduction to his sermons, printed in Edinburgh, 1670, and in London, 1677, may stand for John Camm. J.C. says that after Brereley's death, the following short extracts from his sermons had been placed at his disposal. As John Camm became a Friend in 1652 and died in 1657, the point must be regarded as doubtful. It seems likely, however, that the 1670 edition was not the first. Pastor Sippell, however, brings forward an important piece of evidence connecting both John Camm and Francis Howgill with the Grindletonians. In the spring of 1654, Camm and Howgill went up from Westmorland on foot to London to see Cromwell and declare to him the message of the Lord (see "Beginnings of Quakerism," pp. 156, 157). Now Roger Williams, in his "George Fox Dug Out of his Burrowes," published at Boston in 1676, asserts that Quakerism was first brought to London by two Grindletonians from the North of England, and, as Williams ended his stay in London in the early summer of 1654, he is no doubt referring to Camm and Howgill. We already know that another Quaker, Thomas Barcroft, had been a Grindletonian (see "Beginnings of Quakerism," p. 24).

The relations of Mrs. Hutchinson's (1590-1643) Antinomian Independency to the Grindletonians are carefully traced, and a direct connection is shown from a passage in John Winthrop's "History of New England," Boston edn., 1825, i. 224, which says that the authorities expected an increase of many adherents of their persuasion from the Church of Mr. Brereley. Dr. Rufus M. Jones deals with the so-called Antinomianism of Mrs. Hutchinson, and the important preparation for Quakerism made by her insistence on first-hand religious experience, in chapter i. of the New England section of "The Quakers in the American Colonies."

Pastor Sippell is hoping to continue his researches with the help of our English libraries as soon as he can get leave to come to England. Meanwhile, we may congratulate him upon a most suggestive piece of historical work.

W. C. BRAITHWAITE.

The State Historical Society of Iowa has begun publication, monthly, of *The Palimpsest*, intended to popularise the early history of the present State of Iowa. (Iowa City, Iowa, 8 by 5½, pp. 32, \$1.00 per year.)

"The piecing together of letters, journals, and reports, newspaper items, and old paintings, enables us to see once more the figures of the pioneers moving in their accustomed ways through the scenes of long ago."

The scenes of long ago produced in this issue—"White Beans for Hanging"—depict rough frontier life at Bellevue in the Iowa Territory, c. 1837.

Charles R. Simpson, of the John Woolman Hostel, Islington, London, has written a pamphlet, packed with valuable statistical information, *Facts and Figures on the Social Problem*. (London: 136, Bishopsgate, E.C.2, price 4d.)

An attractive little illustrated pamphlet, written by Ann Sharpless—*John Woolman, A Pioneer in Labor Reform*—can be obtained from Friends' Book Store, 302 Arch Street, Philadelphia, and Friends' Bookshop, 140, Bishopsgate, London.

We are looking forward with pleasure to the issue of the Rancocas edition of "The Journal of John Woolman," edited from the original manuscripts by Amelia M. Gummere.

Another issue of *The Annual Monitor* has appeared, for 1919-20, covering the period from 1 October, 1917, to 30 September, 1919 (editor, Joseph John Gill, 9, Claremont Street, Newcastle-on-Tyne, 2s. 6d., postage extra). There are fifty-six memoirs, and nineteen portraits. The average age at death is on the descending scale—1915-16, 64 years; 1916-17, 63 years; 1917-19, 62.3 years.

The thirteenth Swarthmore Lecture was given, at the time of the All Friends Conference in London, in August, by Rufus M. Jones, M.A., D.Litt., D.D., of Haverford College, Pa., his subject being *The Nature and Authority of Conscience*. (London: Swarthmore Press, in cloth 2s. 6d., in paper, 1s. 6d.)

The latest book by Edward Thomas, of New York, son of our friend and fellow labourer, Allen C. Thomas, of Haverford, is entitled *Industry, Emotion and Unrest*. (New York: Harcourt, 7½ by 5½, pp. 255, 10s. 6d.) The author is described: Member Appellate Federal Bars of New York and Washington." The jacket of the book states:

"Edward Thomas was born in Baltimore [1877] and was graduated in 1897 from Haverford College, where his father was professor of history. After some experience as salesman, chemical advisor, and office manager for a New England chemical house, and as assistant examiner in the U.S. Patent Office, he became a patent expert, and attorney in New York. He has written 'Chemical Patents,' 'Industrial Conditions in the South before the War,' and other books."

A new periodical has reached us under the name of *Penn Pioneer and Jordans News-sheet*, which is issued by a Committee of Tenants in the interests of Jordans Village and its neighbourhood (Frederick J. Edminson, Old Jordans Hostel, near Beaconsfield, Bucks, 3d.). The principal articles are "History of Jordans Village" and "Jordans and the *Mayflower*, 1620-1920," the latter being an account of the suggestion by Dr. Rendel Harris, that some of the timbers of the *Mayflower* were built into the barn at Old Jordans.

There is an obituary with portrait of the late John Gilbert Baker, F.R.S. (1834-1920), the noted botanist, of Kew Gardens, London, in the *The Gardeners' Chronicle* for August 21.

The pamphlet by E. F. Howard—"Friends' Service in War Time"—has appeared in French guise as *Comment les Quakers ont servi pendant la Guerre*. (Paris : Société des Amis, 20, Avenue Victoria, 25 centimes.)

Harrison S. Morris, of Philadelphia, has written a novel, entitled *Hannah Bye*, an Eclogue in Prose (Phila : Penn Publishing Company, 7½ by 5½, pp. 266, \$1.75). The book is said to be "a clever picture of Quaker life in a present-day community." We hope it does not refer to more than one such community. We have no desire to belong to the Meeting in which Deborah Bye (mother of Hannah) or Josiah Vogdes reside and minister. (Copy presented to D.)

* There is a slight reference to Thomas Huntley and his school in *Burford—Past and Present*, by Mrs. Gretton, daughter of the late J. Marshall Sturge. (Oxford : Blackwell, 7½ by 5, pp. 148, 6s.)

"In 1801, too, the boys' boarding and day school, kept by Mr Thomas Huntley, must have been in full swing, as twelve years later 'The Oxford Journal' has this notice : 'For sale, premises, well-watered, in the most healthy part of Burford, being on the Hill, at the upper end of the town, commanding an extensive prospect for many miles around, and are remarkably well-situated for a School, for which use it has been occupied by Mr. Thomas Huntley for upwards of fifty years.' This house was at the summit of the High Street hill, on the east side, where the one-storey building, with the signboard, 'Teas provided,' now stands" (p. 105).

Henry J. Cadbury, lecturer in the New Testament, Andover Theological Seminary, has presented a copy of his book—*The Style and Literary Method of Luke*—which forms vol. vi. of Harvard Theological Studies. (Cambridge, Mass. : Harvard University Press; London : Oxford University Press, 9½ by 6½, pp. xii. + 205.)

The sixth of the series of lectures known as William Penn Lectures, was delivered, 9 v. 1920, at Race Street Meeting House, Philadelphia, by John Haynes Holmes, of the Community Church, New York City, his subject being *Heroes in Peace*. It is published by Walter H. Jenkins, 140 N. 15th Street, Philadelphia. A copy has been presented to D. by the Young Friends' Movement Bureau of Philadelphia Y.M.

Charles Francis Saunders has presented a copy of his latest book—*Useful Wild Plants of the United States and Canada*. (New York: McBride, 8½ by 5½, pp. 12 + 276, illustrated by photographs and numerous line engravings.) C. F. Saunders, of Pennsylvania and California, is a Quaker botanist of wide knowledge. He was also the editor of "The United Friend," during the three years of its course (1894-1897), and author of "With the Flowers and Trees in California," "The Indians of the Terraced House," and other books. The object of this work is "to describe the wild plants that are useful as foods, beverages, soap, etc." Much Indian lore regarding them has been added.

A Service of Love in War Time, by Rufus M. Jones (New York: The Macmillan Company, 8½ by 5½, pp. xvi. + 284, \$2.50, illustrated), records the course of the American Friends' Relief work in Europe, 1917-1919. There is an appendix containing a list of American Reconstruction Workers in France.

*Among *Victorian Worthies*, Sixteen Biographies, by G. H. Blore (Oxford University Press, pp. viii. + 376, 7s. 6d. net) are John Bright, tribune, and Lord Lister, surgeon.

"My Ancestors"¹

It was a saying of the late John Edward Ellis that no man could claim to be a genealogist unless he knew the maiden names of his four great-grandmothers. Judged by this test Norman Penney shows himself to be a genealogist of a high power, setting out as he does, in many family tables, forty surnames of his direct ancestors, comprising among them more than a hundred and fifty individuals. It will be obvious that this feat cannot be accomplished without going back on some lines at least seven generations. Infinitesimally small as this number is in the immeasurable sum of a man's ancestors, it is nevertheless, in itself sufficient to make him contemplate himself with awe as he thinks of all that has gone to the shaping of his life, and, particularly, of the men and women who have brought him to this day.

"Born into life!—man grows
Forth from his parents' stem,
And blends their bloods, as those
Of theirs are blent in them;

So each new man strikes root into a far fore-time,"²

On the line of his Penney ancestors our author, going back five generations, begins with George Penney, born in 1680, at Berry Pomeroy in North Devon. Of him and his wife, Joan Hanover, little is known

¹ *My Ancestors*, by Norman Penney (printed for private circulation by Headley Brothers, of Ashford, Kent, 8½ by 6½, pp. xvi. + 236, with genealogical tables, coats of arms, illustrations, facsimiles, etc., one guinea, from the author, 136, Bishopsgate, London, E.C.2.)

² Matthew Arnold, *Empedocles on Etna*.

beyond the fact that at some time they moved to Poole. Here his son George, the second, found a wife, Joanna Norman, and at some time unknown they became members of the Society of Friends, to which Joanna's family had once belonged. After tracing back the ancestry, so far as known, of Joanna's parents and grandparents, the story takes up the ancestry of the wife of her son, George Penney the third (1748-1805), Katherine Harrison. She was the great-grandmother of Norman Penney, and her Harrison ancestry is traced back to her great-great-great-grandfather, John Harrison, whose dates are unknown, but who was the father of William, born in 1606. We are then told what little is known of the families of the *wives* of these Harrison ancestors. And so passing from one table to another (a difficult passage which cross references would have made more easy) we trace the direct ancestry by means of the small capitals in which the names are printed, and further read the names of the brothers and sisters of these direct ancestors and of *their* wives and descendants. It will be clear that this process takes us over a wide field, and before we have finished traversing it, we have come on the names of many ancient Quaker families, Backhouse, Binyon, Lucas, Glaisyer, Kemp, Grover, Neave, Dixon, Horne, Ianson, Rickman, Collinson and others, the majority being of the south country.

The men and women who are brought before us were little known to the world—one of the Dixon family helped to fix the Mason and Dixon line in America, and another was responsible for Cleopatra's Needle being brought to England—they were, for the most part in business life, free alike from poverty and riches, deservedly enjoying the confidence of their townsfolk, serviceable in their day and generation, winning if not converts to Quakerism, certainly respect for it. "Few," says the writer, "have been of note even among the followers of George Fox." But some of those who lived when it was hard to be a follower of Fox bore their testimony by fine and imprisonment and even by death. The sturdiness of character which they passed on to their descendants is seen in an anecdote told of Mary (Grover) Horne, who, being a tenant of the Duke of Norfolk, on one occasion wished to speak to the Duchess. On her way she had called upon the housekeeper, and to the invitation of the Duchess to stay to tea, she replied that she had already promised the housekeeper to take tea with her. Elizabeth Glaisyer, who tells the story in her "Autobiography of the Old Rocking Horse," observes, "I did not see anything in this refusal, though some persons seemed to do so. Perhaps it was my wooden head, I thought engagements ought to be kept." Of the father of Mary (Grover) Horne, John Grover, the *Lewes Journal* of October 2, 1752, contained an obituary notice saying that "without any assistance of a Schoolmaster, he became an eminent one himself . . . he attained also a considerable knowledge of the Law, in which capacity he was highly useful, as he practised with uncommon honesty and great Moderation in his demands."

On every page a wonderful industry and capacity for minute research is manifest, and future generations, looking back to their goodly heritage, will be grateful for the knowledge of their ancestors here made available.

A. NEAVE BRAYSHAW.

Thresher family, the school passed to the Avery family and thence to the
Stapler family, and finally to J. J. Green by his mother-in-law, Daniel
Perry Pease.

Recent Accessions to D

In addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months:

Accounts of London Y.M., 1856, 1859, 1863, 1872, 1880, written by William Rowntree, of Scarborough, presented by Allan Rowntree.

"George Fox" and "John Woolman" in Dutch translations, presented by Cornelis Boeke.

Pedigree of the Family of Fry, of Corston and Sutton Benger in the County of Wilts, mounted and bound. Prepared by Sir John Pease Fry, Bart., in 1906, and presented by him.

Analyses of the Waters of the Rivers and Springs of York and the Neighbourhood, etc., by Joseph Spence, York, 1843, and other items from the library of the late Dr. John Willis, of Bradford. Joseph Spence (1804-1872) was an analytical chemist in The Pavement, York. He was also a partner in the York Glass Company, a flourishing concern. He built a house on Holgate Hill (commonly called by local Friends "The Fortress").

He twice analysed the water at Ackworth School ("History" 1879, p. 258). See "History of the Spence Family," by J. J. Green, typescript in D.

Daniel Gibbons, of Brooklyn, N.Y., has presented a copy of *Pennsylvania Dutch and other Essays*, written by his mother, Phebe Earle Gibbons (1821-1893), Philadelphia, 1872, 207 pp. The donor has kindly added notes, giving real names of Friends mentioned in the book under assumed names.

Edward G. Brockbank, of Manchester, has presented printed copies of marriage certificates—Thomas Ellwood (of Cumberland) and Mary Ritson, dated 24 iii. 1665, and Thomas Brockbank and Elizabeth Dockerey, dated 5 v. 1716.

Five ancient broadsides have been presented by the execs. of Thomas William Backhouse, of Sunderland, *per* Irwin Sharp.

Joseph J. Green, of Hastings, has made a valuable addition to the Quakeriana at Devonshire House, by the presentation of a silver table-spoon of letter-date 1782-3, once belonging to Joseph Thresher (c. 1750-1786) and his wife, Jane Harry (c. 1756-1784), of both of whom there is a long account in the Friends' Quarterly Examiner, 1913, 1914. From the

Thresher family, the spoon passed to the Perry family and thence to the Poulter family. It was given to J. J. Green by his father-in-law, Daniel Perry Poulter. The spoon is inscribed "I.I.T."

Three small volumes of script have been presented by Georgiana Crosfield, of Liverpool. One contains an early portion of the original Journal of John Kelsall, of Dolobran, Wales, commencing with 1650, the date of the birth of his father, John Kelsall, and continuing to the year 1736. A copy of this portion of the Kelsall Journal has been in D for some time, but the location of the original remained hidden after various attempts to discover it. Now from an unexpected source arrives the said original! It is inscribed: "Geo. Crosfield, Liverpool, the gift of Charles Bell, of Whitehaven, 5 mo., 1834"; the previous history of the book is unknown.

The other volumes are copies of letters—one book (written 1716) of letters received by the copyist, and the other (written 1735) of letters sent by him.

By the kindness of Ella Kent Barnard, of West Grove, Pa., a copy of *What Answer?* by Anna Elizabeth Dickinson, has been added to Americana in D (301 pages, Boston, 1868). It is an anti-slavery story of the time of the Civil War. The author is thus described by E. B. Chace in 1862 ("Elizabeth Buffum Chace," 1914, i. 234 ff.):

"That brilliant young creature was then at the beginning of her brief but marvellous career as an orator. She was nineteen years old, a Pennsylvania girl who had been reared by a Quaker mother, but who early broke through the Quaker bonds in which that mother would fain have held her. She made an address at a meeting of the Progressive Friends which attracted attention."

There is a portrait of her (*ibid.*). Whittier refers to her in his "Lines on a Fly-leaf," and she is also mentioned in "Abby Hopper Gibbons" (ii. 81).

"Articles taken upon Oath (before several of his Majesties Justices of Peace) against the most Montrous QUAKER the World ever yet knew, called JOHN TAYLOR. Wherein such Blasphemie is contained, as before was never heard in any Christian Government. For which he remains in Goal, to be proceeded against according to Law." London: Printed in the Year 1675.

An eight-page tract bearing above title has just been purchased. It has not been found in the Catalogue of Joseph Smith or elsewhere and nothing outside its pages is known of John Taylor. His address is given as "Cursitors Alley in the County of Middlesex." His examination took place at Guildford, whither he came from London and "hath ever since lain at Rebecca's Sisters House, in the Angel in Guldeford, and employed himself in visiting Friends; but knoweth none of their Names."

The nature of the contents may be gathered from the opening words:

"He pretends to be so fully inspired, that he hath attained to perfect perfection; therefore doth not, nor cannot commit the least sin."

"TYD des EINDES uitalle de TYD-BESTEKKEN, van alle de dagen des nieuwen Testaments in de REGERING GODS, over Syn KERK en der selver VYANDEN, van den Doop Christi tot den einde der Werelt. Door THEODORUS WILMAN. t'Amsterdam, by GERARDUS BORSTIUS, 1696."

This little volume of 688 numbered pages came to hand from the library of the late Dr. John Willis, of Bradford. Information respecting it is desired.

Sunshine and Roses, by Edwin P. Haworth, of Kansas City, Mo., is a book of verses on various subjects, with a frontispiece of the author and "My Baby." Kansas City, 1914, 104 pages. Presented by the author, while in London attending the All Friends Conference.

A very rare tract has lately been acquired for the Reference Library, *viz. : A Short Testimony concerning Catherine Allardes, late Wife to John Fullertowne, of Kinnebar.* " who departed this Life, the last day of the last Moneth called February; Anno 1670." Printed Anno 1671 but without name of printer or place, 4 to, 16 pages.

William F. Miller wrote in his "Dictionary of all the Names of the Persons belonging to Edinburgh Yearly Meeting etc., 1656-1790" (MS. in D.): "John Fullerton, 'Elder,' was married about 1647 to Catherine daughter of Sir John Allardice. Both were ex-communicated for adhering 'to the scandalous errors of quakerism.' "

On 8 Feb., 1908, the late W. F. Miller wrote to Dr. W. A. Macnaughton, of Stonehaven:

"John Fullerton of Kinaber had joined the Society before 1669. In 1671 he married at Edinburgh Elizabeth Burnet, relict of Robert Douglas, of Tilquhillie. . . . He 'fell from the Truth,' however, and in May, 1677, Edinburgh Q.M. directed 'Friends at Montrose no longer to hold their meetings at his house at Kinnaber as they had been wont to do.' "

A photograph of the house at Kinnaber, presented by M. Christabel Cadbury, is in D.

See Jaffray's "Diary," 2nd ed., 1834, p. 311.

Lieut.-Colonel Sir Arthur Leetham, Kt., F.S.A., etc., secretary of the Royal United Service Institution, Whitehall, has presented a copy of his *Origin and Lineage of the Leetham Family, with Some Personal Notes*, dated September 1st, 1919, pp. 76, with "Pedigree of Leatham of Hemsworth" on a folding sheet. The compiler traces back to Robert Leatham, of Barnsley, one of the first Quakers (-1681), who was imprisoned in York Castle in 1665, and was buried at Burton. Following him came a second Robert (1657-1707), of Barnsley, who also suffered as a Quaker, 1690 and 1691. This information was obtained from "The Record of the Sufferings of the People of God called Quakers, belonging to the City of York."

Robert Leatham (tertius) (1691-1734) married Elizabeth, daughter of Boswell Middleton, of Boroughbridge. Descendants of William

(1701-1779), brother of Robert (tertius), married into the Quaker families of Gurney, Fowler, Bright, Barclay and Pease. The compiler of the record descends from John (1703-1793), brother of Robert and William, whose son William (1765-1854) changed the spelling of the name to Leetham. The book is largely occupied with the military record of various members of the Leetham family.

A Sharp Rebuke from one of the People called Quakers to Henry Sacheverell, the High-Priest of Andrews Holbourn. By the same Friend that wrote to Thomas Bradbury. London, 1715. Said to have been written by Daniel Defoe (Smith, *Cata.* i. 51).

A Theory of Interest, by Clarence Gilbert Hoag, A.M., New York, 1914, 240 pages. Presented by the author, while attending the All Friends Conference in London.

By the kindness of Martha H. Garrett, of 5353 Greene Street, Germantown, *per* Allen C. Thomas, a complete set of *The Student*, a monthly Journal devoted to the educational interests of the Society of Friends in School and Home, has been presented to the Reference Library.

The Student was first issued in Ninth Month, 1880, under the editorship of Isaac Sharpless, of Haverford and Watson W. Dewees, of Westtown, at the price of one dollar for a year (twelve numbers). In July, 1884 (vol. iv. no. 11), the management resigned and the paper was suspended for a short time.

In October, 1884, the magazine was revived as the organ of the Educational Association of Friends in America, edited and published by Martha H. Garrett, and Davis H. Forsythe, of Philadelphia, other Friends becoming Associate Editors. Two years later Isaac M. Cox became Business Editor, with M. H. Garrett as Corresponding Editor. At the commencement of volume ix (x. 1888), the latter took over both offices, being joined by Lloyd Balderston, Jnr., a year later. In Midsummer, 1892 (xii. 10), the periodical was discontinued. Isaac Sharpless wrote a valedictory article.

R. H. Fox, M.D., author of "John Fothergill," has presented a copy of the *Memoirs of Samuel Fothergill*, published in New York, in 1844, that year in the possession of Charles C. Cresson, of Philadelphia.

PHILADELPHIA M.M., 30 X. 1720.

"The friends appointed to let Richard Robinson know the resentment of this meeting on the report of his speaking slightlying of the King informs the meeting that Richard acknowledged himself sorry for what he had said."

Proceedings of the Genealogical Society of Pennsylvania, vol. vii. p. 253 (March, 1920).

The Cambridge "Journal of George Fox"

Continued from page 44

70—Vol. I., p. 412, l. 31—for son read grandson. Thomas Bewley's son George married Elizabeth Stordy (see i. 463) and his grandson George married Sarah Rawlinson. See *Bewleys of Cumberland*, 1902.

71—Vol. II., p. 491.—It is said that Sir Nathaniel Meade died at his house . . . probably without descendants. In a pamphlet issued in 1918, *William Mead, Quaker, and his Relations*, written by Mr. Henry J. Mead, solicitor of the Supreme Court, we read of Sir Nathaniel:

"He had two sons, Robert and William. Both died in infancy, and were buried at Romford. His widow, Martha, Lady Mead, died in 1779 and was also buried at Romford."

Mr. Mead, writing to the editor, 22 July, 1920, states:

"I have recently come across an entry in the Middle Temple Records shewing that Thomas Meade, son and heir of Sir Nathaniel Meade, was admitted a student of that Inn on 6th Nov. 1732. I do not know if he was ever called to the bar, as I have not been able to see the list of calls. I had hitherto thought that the only children of Sir Nathaniel were two, who died in infancy."

72—Vol. I., p. 40. "& there a topp of the hill I was moved to sounde ye day of ye Lorde." These words are not found in the printed editions of *The Journal* (see bi-cent. ed. i. 109). It is interesting to note that William Penn quotes the substance of them in his Preface to *The Journal*—"Upon this mountain he was moved of the Lord to sound forth his great and notable day." It appears that W. Penn was acquainted with the original manuscript.

"The Pulpit Fool a Satyr"

LONDON. PRINTED IN THE YEAR MDCCVII.

THE anonymous author explains that by pulpit fool he does not "mean a clergyman without wit and learning," but one who rails in the pulpit and is unfaithful generally—a blind guide, a tacker (defined in *New English Dictionary*—one who advocated tacking the bill against occasional conformity, 1704, to a money bill in order to insure its passage through the House of Lords).

At the end he comes on to the Nonconformist bodies, and of Baptists he says:

"In Life and Pulpit too their Preachers shine,
They have no error, save one, INFANT CRIME ;"

and he speaks well of their preachers.

Then Quakers :

" We next will Ramble to the *Bull and Mouth*
To hear the *Yea and Nay-man holding Forth* ;
'Tis *PEN* I mean, but he's a *Pulpit-Fool*,
That knows so much, and yet forsakes the Rule :

{ *Unbenefic'd* (yet Rich) *PEN* had the way
To get a vast Estate—*By Yea and Nay* ;

Then *COACHT* it (spight of Friends) to *Pensilvania* ;
Where tho' his Doctrine be not sound, nor true,
He'll hav't approv'd, because 'tis strange and new ;
These slight Baptism, and the Sacrament,
(Oh may they see their Error and Repent)
For they *UNITE* against the *Roman Whore*,
Renounce the *Pope*, and *Tackers* do abhor ;

{ Are Friends at Heart, as well as in their Speech,
(And tho' *BUGG* writes and *KEITH* against them Preach)
Are very Just, as well as very Rich ;

Then wou'd they Christen, and Christ's Death revive
I'th SACRAMENT (where Souls do Feast and Live)
They'd pass for Christians and the best of Men,
And to their *CREED* we all wou'd say *Amen* .

But this will hardly be (for if you mark)

Their Light within does keep them in the *Dark* ;

I can't say all, for some are so refin'd

They scarce do *quake* in Body, Dress or Mind.

The best, the kindest Friend I ever had,

A Quaker is, and yet so truly good ;

His Sense and Vertues, if I shou'd describe

Wou'd be enough to attone for all the Tribe ;

{ For Search all Sects and Parties whilst you can,

{ You scarce can find the like *Samaritan*,

John H—— has Bounty in his very Name."

Copied by A. N. Brayshaw,

John Rylands Library,

18. vi. 1920.

Jeremy Crispin, Cordwainer

" In the space of three years he had been a Papist, a Quaker, an Anabaptist, a Jew, an Arian, a Socinian, a Mahometan, a Deist, and an Atheist."

Quoted from *The Connoisseur*, September 26, 1754, in *Proceedings of Wesley Hist. Soc.*, September, 1920 (xii. 7).

Jordans, 1869

THE weather was everything we could desire & the company most acceptable. I think our numerous *American Friends* and others enjoy'd it much. That precious little woman F. Smiley, was largely engaged. . . . The Friends Griffiths I suppose thou knows, that meek man Amos Griffith takes great care of his wife, warms her slippers, buttons her boots, & guards her every way—listening also to her words. I should think they are very differently constituted, but admirably fitted to go through life together. It is not *always*, though, that the husband is so willing to be the retiring partner. . . . Are there any nettles in America? because F. Smiley was stung the first time in her life, at Jordans, by one."

From a letter in the J. J. Green Collection, without date. The occasion was probably the M.M. held at Jordans, 6 mo. 3, 1869. Edith Griffith (1801-1873) was the daughter of Daniel and Elizabeth Price of Maryland. She married Amos Griffith in 1820; in 1839 she was recorded a Minister. A. and E. Griffith attended London Y.M. in 1868 and 1869. Amos Griffith (—1871) lived in Pennsylvania and later in Ohio.

Memorial, London, 1878; *Joseph Edgerton*, Phila. 1885, p. 112; *Memorials of Hope Park*, London, 1886; *Maude's Transactions and Changes*, Phila. 1886, p. 101.

QUAKERS TURNED OUT OF THE STRANGERS' GALLERY.—An amendment to the West Indian Emancipation Act of 1833 was moved by Sir Culling Eardley in the House of Commons and declared carried by a majority of three. In a letter from T. F. Buxton to a friend in the country he reported that the numbers were received with such a shout by the Quakers in the Strangers' Gallery that they were all turned out by the officers of the House as rioters.

British Folks and British India, Fifty Years Ago, by John Hyslop Bell (—1920), of Darlington, editor of *The Northern Echo*, giving an account of the efforts for the bettering of the condition of the natives of India, by Joseph Pease, Senr. (1772-1846), of Feethams, Darlington, and others.

Joseph Pease, Senr., was an ardent philanthropist, whose work has been partially eclipsed by that of his older brother, Edward Pease (1767-1858), "the father of railways," and by his nephew, Joseph Pease, M.P. (1799-1872). Descendants of his only son, John Beaumont Pease (1803-1873), are with us to-day. His daughter Elizabeth (1807-1897) became Mrs. Pease-Nichol, of Edinburgh. There are portraits of Joseph Pease in Mr. Bell's book.

this period. Still more wonderful are the pedigrees given, which are introduced from Burke's *Peerage* and *Baronetage* of Ireland, and from the *Baronetage* of Great Britain, and so on, to present the genealogies of the families.

Notes and Queries

KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*Dictionary of National Biography*.

THE THREE SARAH GRUBBS OF CLONMEL (xvi. 95).—In connection with the article on the three Sarah Grubbs which lately appeared in this JOURNAL, I am interested in the references to the Greer family. My first wife was Margaret E. Greer, daughter of Thomas Greer, of Belfast. She and her sister, Mary Ellen, later the wife of Richard Penney Furmage, emigrated to Tasmania in 1884, and were perhaps the sole survivors of that branch of their family descended from James Greer, son of Thomas Greer,¹ of Clonrole, Lurgan, by his second wife.

The Greer pedigree, set forth in Burke's *Landed Gentry* of Ireland, derives the family from the clan McGregor, through the Griersons of Lag, and for this reason the Greer coat quarters the McGregor arms, and the motto "Memor esto," presumably refers to this ancestry. As the above descent from the Griersons is of comparatively recent date, it should be capable of proof. It is also stated that "the change of name to Greer took place about 1630."

¹ According to Burke James is given as his younger brother.

The derivation of the family, and its name in the article above quoted, is so startlingly at variance with the comparatively sober pedigree in Burke, that it seems to merit some further consideration.

The statement that Sir Henry Greer (James in Burke) was created Lord Greer in 1572, ninety-four years before his death in 1666, and thirty-five years before his father, Sir William Greerson, was knighted, would seem to require some explanation. I am not able to consult *The Complete Peerage* for the reference to "Lord Greer," 1572, but should be glad to know what it has to say concerning him. Then we have the astonishing statement that he was eighteenth in descent from Sir Henry Greer, Knight, 1096, who "was the first of this family surnamed Greer." I understand privately that the authority for this personage is a pedigree written about 1720, that is some 600 years after his reputed date; I dare hazard the opinion that no documentary evidence can be produced for this phantom knight, who is recorded as bearing a surname ages before such a convenience came into vogue. I also suspect that the prefix "Sir" was far away from

this period. Still more wonderful the pedigree gives us his ancestry back for another twelve centuries or so, to Fergus, the first king of Scotland, who, the *D.N.B.* says, is an absolutely fictitious personage; and this estimate of him must doubtless include the twelve centuries of ancestors, and also, I am afraid, Sir Henry Greer, knight, 1096, and many of his reputed descendants.

The statement that "Sir Henry Greer, knight, 1096," married Juliana, daughter of Sir Robert Maxwell (another improbably-named person) would seem to be an echo of the marriage of Sir William Grierson, of Lag, to Nicola Maxwell, daughter of Sir John Maxwell, Lord Herries.

It would seem probable that we are on much more solid ground with the Burke pedigree, and I must sadly conclude that the MS. Greer pedigree of 1720, with its magnificently long descent from 300 B.C., is a fake, jumbling together fact and fiction in a happy-go-lucky manner, and perhaps not intended to be taken seriously by its author; or, if with intent to deceive, then only comparable with "The Bonny House of Coulthart," see *The Ancestor*, No. 4, pp. 61-80.

WILLIAM L. MAY.

Maydena,
Sandford, Tasmania.

HEXAGONAL MEETING HOUSES.—At Burlington, N.J., Friends built a hexagonal meeting house in 1691, and at Fallsington, Pa., was built an octagonal school house in 1775. Are there other Quaker buildings of similar description? Did this mode of

architecture originate in America or was it introduced from Great Britain?

AN OLD, FRIENDS' TOMBSTONE.

—About a mile from Chapel-en-le-Frith, in Derbyshire, on the old road to Sheffield, there is, just off the road, near the gates of Ford Hall, an old Friends' burying ground. On one of the gate-piers is the date 1668. The enclosure measures some sixteen yards square; it is in grass with a few shrubs, in a rather unkempt condition. Against the wall, opposite the gate, is an old stone with the inscriptions "IR sonne TR buried 17th day 8th month 1671," and underneath, "AR wife of TR buried 2nd 10th month ano 1685"; also, "JR dapered [sic] this lif 1742,—of Octobar." Built into one of the side walls is a block of stone with the letters "R.W." but no date.

There are about five stones of modern and simple design (though not of strict Quaker pattern) on the left hand wall, with names and dates of interment, all since 1875.

THOMAS HENRY WEBB.

For further respecting this burial ground, see *Quakeriana*, 1894, i. 152, ii. 8.

THE SISTERS GRIMKE (xiv. 79).

—The reasons for the severance of these Friends from the Society, as given in vol. xiv. are stated in the *Bulletin of F.H.S. of Phila.*, vol. ix., p. 125n, to be inaccurate. The editor writes, under date 24 vii. 1920:

"The sisters were disowned because of the marriage of Angelina Grimké 'out of Meeting,' and for

Sarah Grimké (apparently) aiding and abetting. Thomas Smith Grimké [xiv. 80] was a brother. He was a great peace man, but I am under the impression not anti-slavery."

For more respecting this family see *Bulletin*, vol. ix.; *Key to Uncle Tom's Cabin*, p. 169.

QUAKERISM AND ENGLISH LITERATURE, 1650-1750 (xvi. 110).—The thesis on this subject, prepared by Ezra K. Maxfield, has been accepted by the committee at Harvard and the author has been awarded the degree of Ph.D. We hope to hear further particulars ere long of this important contribution to Quaker literature.

PREACHING TO NOBODY (xvii. 102).—"In confirmation of my conversation regarding Stephen Grellet's having preached in an empty lumber-camp, I would say, that we have three or four Friends in our Meeting at Germantown, Phila., Pa., who are blood-relations of Stephen Grellet, and one of them, Sarah C. C. Reeve, an Elder of the Meeting, was on intimate terms for years with his daughter, Rachel Grellet. I consulted Sarah Reeve about the episode, and she says that Rachel Grellet frequently related the story as an incident of her father's life, without any question as to its historicity. This seems to me fairly conclusive as to the genuineness of the episode.

"I might add in further confirmation that when writing my sketch of Stephen Grellet's life in *Quaker Biographies*, vol. iv., I utilised the incident, because a manuscript leaf relating it was

lent to me for the purpose by Elizabeth Pearsall Smith of our Meeting (now deceased), who was also a relative of Stephen Grellet, and treasured many mementoes and traditions of his life. This manuscript leaf was, I suppose, written down from the oral story which was current, as stated by Sarah Reeve. Of its authenticity Elizabeth Smith evidently had no question. Hoping these facts may help to justify the use of the story by Violet Hodgkin,

"I remain,

"Sincerely thy friend,

"ALFRED C. GARRETT."

ISAAC NORRIS TO JAMES LOGAN.
—1706/7 1 mo. 10. London letter of Isaac Norris, of Philadelphia, to James Logan, of Philadelphia:

"On y^e 6th Inst^t, being a Lovely Clear Day I went wth Hen: Goldney —took a room wth in 2 Yards of & Opposite to y^e Door where y^e Queen Entred to y^e Parl^t house —had a fair Sight of her, the L^s Godolpin & D^o of Marlbrō: Wⁿ they came Out again I had Confidence Enough to come Out & Stare y^e 2 Latter full in their face as they Sate in their Chairs Reading w^{ch} Gave me opportunity to be very near the Queen y^a Past y^e Union or Onion as Patrick Us'd to say."

MS. Isaac Norris Letter Book, 1706-1709, iv. 38.

ALBERT COOK MYERS
Moylan, Pennsylvania.

NOBILITY AT WESTMINSTER (xvii. 20).—Another account states:

"Hast thou heard any thing of a great public Meeting which Hannah Backhouse and Elizabeth

A Strange Marriage Procedure

PRESTON MONTHLY MEETING,

HELD AT PRESTON THE 2ND OF 10TH MONTH, 1797:

BY the Information of Preston Particular Meeting we understand that Hannah Danson & John Whitaker got into Preston Meeting House yesterday Morning & in a clandestine Manner took each other in Marriage, contrary to the rules of our Society, this Meeting appoints Thos. Smith & David Wilcockson in company with those appointed by our Women Friends to visit her & report to next Meeting.

At our Monthly Meeting held at Preston 7th of 11th Mo, 1797:

Thomas Smith reports, the Friends appointed to visit Hannah Whitaker late Danson have had an opportunity with her & she acknowledged the report & it being contrary to the rules of our Society, this Meeting therefore appoints William Brown and Benjm Abbatt to prepare a paper of Denial against next Meeting.

At our Monthly Meeting held at Preston 5th of 12th mo. 1797 :

A Paper of Denial against Hannah Whitaker (late Danson) was produced, read, & signed & John Danson and Ralph Alderson are appointed to read it to her, & at the close of a first-Day forenoon Meeting.

Dilworth Abbatt, of Preston, who sends the above, remarks :

"In looking up information I came across the enclosed minutes which if not unique in Quaker annals are at any rate abnormal.

"By calling the bride by her partner's name Friends seemed to have recognised that the 'function,' however it was carried out was a marriage. They seem to have lost no time in disowning the bride.

"There is a long tale told of a John Danson (possibly the same as mentioned in the Minutes) a Gardener and a rather noted character in his day, who, on being threatened with a visit from the Bailiffs, walked over to Knowsley to interview Lord Derby with whom he appears to have been at Preston Grammar School in his young days. Lord Derby was his landlord and the result of the interview, conducted in Quaker phraseology on J.D.'s part, was that Lord Derby made his (J.D.'s) house rent free for the rest of his life."

monument or permanent record of the event which gives the place its interest. I would like to add that some slight memorial to George Fox, in the man, and to

George Fox Monument

THE monument to George Fox at Fenny Drayton, in Leicestershire, was erected, in 1872, on the initiation of Mr. Charles Holte Bracebridge, of Atherstone Hall, Warwickshire, in co-operation with George Dymond, of Birmingham. The opportunity for it arose in 1871, and a sufficient amount of money being quickly subscribed, a simple obelisk was erected in the following year, to the memory of one, who, as Mr. Bracebridge said, was so distinguished and worthy of respect. It is of stone, in the corner of a wood by the roadside, and bears the inscription :

IN MEMORY OF
GEORGE FOX,
FOUNDER OF THE SOCIETY OF FRIENDS,
BORN NEAR THIS SPOT A.D. 1624,
DIED A.D. 1690.
AND WAS INTERRED IN BUNHILL FIELDS
BURIAL GROUND, LONDON.
ERECTED 1872.

On the hills above, is the meeting-house at Hartshill and a long established Quaker School to which more than 100 years ago, Ackworth scholars were sent to finish their education, while a few miles away, at a place known as High Cross, where Watling Street and the Fosse Way cross each other, is a pillar which is said to mark the Roman centre of England, and which is believed to be nearer the real centre than any other spot known.

George Dymond's interest in the neighbourhood arose from his membership of the committee of Birmingham Friends who had charge of the ancient meeting-houses in Warwickshire. This led him to visit Hartshill regularly, and with one or more companions to hold occasional meetings at Baddesley-Ensor and Atherstone. The re-opening of Hartshill meeting-house in 1869, which had been closed for thirty years, was due to the efforts of George Dymond and his colleagues on the committee.

The origin of the memorial will be seen by the following letter from Mr. Bracebridge published in the *Biographical Catalogue of the London Friends' Institute*, page 861 :

Atherstone Hall, Warwickshire,
12th September, 1871.

DEAR SIR,—

I hope you will excuse my troubling you in the following matter relating to the memory of the religious reformer, George Fox, who was born in 1624 at the village of Drayton, about three miles from this town. The estate was at that time in the hands of my ancestors, and therefore I have a natural interest in preserving the memory of so good a man, and of his association with Drayton. The house in which Fox was born still exists nearly in its original condition, but there is no

monument or permanent record of the event which gives the place its interest. I would willingly, at my own expense, erect some slight memorial of George Fox, of Drayton; but I think you will agree with me, that more respect is shown to the man, and to his friends, by inviting their co-operation. Having been in communication with the present owner of the Drayton estate, the lord of the manor, I find that a suitable site can be obtained near the birth-place, and I shall be glad to assist in the erection of a simple obelisk with a suitable inscription thereon, if it should appear that the Friends appreciate such a durable record of the place and date of birth of one of themselves so distinguished and worthy of respect. An obelisk of Mansfield stone, fifteen feet high, can be erected at a cost of about £50, and it is proposed to raise the necessary amount by subscriptions of a guinea or half-a-guinea, the memorial, when completed, to be vested in the trustees of the Friends' School at Hartshill, near Atherstone. Trusting the proposal will commend itself to your favourable consideration, and will meet with your support, I need only add that subscriptions may be paid into the Leicestershire Banking Company, at Atherstone, to the credit of the "Fox Memorial Fund."

I am, dear sir,

Yours very truly,

C. H. BRACEBRIDGE.

P.S.—Further particulars may be addressed to me, to Mr. George Dymond, The Woodlands, Wellington Road, Edgbaston, Birmingham; or to Mr. John Dixon, Master of the Friends' School at Hartshill, near Atherstone.

In the copy published in the Institute Catalogue there is an obvious printer's error in the spelling of the name Bracebridge.

George Dymond died in 1873, and J. T. Burgess, in his *Historic Warwickshire*, published in 1876, refers to Mr. Bracebridge as being then deceased.

GEORGE CECIL DYMOND.

*Boundary Road,
Birkenhead.*

The following Friends and ex-Friends were among the six-hundred guests invited to Queen Victoria's Coronation Banquet at the Guildhall, London, on Friday, 13th of July, 1838. Under "Members of Parliament": Joseph Pease and Richard Sanderson. Under "Merchants": Charles Barclay, Samuel James Capper and Jeremiah Harman. Under "Bankers": D[avid] Barclay, Robert Barclay, Benjamin Barnard, Samuel Gurney and John Masterman. Under "Public and Distinguished Characters": Dr. Birkbeck.

Information taken from *Report of the Committee for conducting the Entertainment of Distinguished Foreigners representing their Sovereigns at Her Majesty's Coronation.* Presented to the Court of Common Council, 27th September, 1838.

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Death of Allen C. Thomas

The news of the sudden death of Allen C. Thomas, of Haverford, Pa., on the 15th December, 1920, has come upon us as a stunning blow. We hope to refer to our friend more fully in our next issue.

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Devonshire House Reference Library
With Notes on Early Printed Books Printed by the Society
of Friends

FROM very early days, Friends have strongly the importance of the printed statement of their views. The foundation of the present Reference Library was laid as early as 15 vij. 1650, when the former Meeting, held at the hospitable home of the widow of Edward Roberts, in the first minutes presented to us, agreed to do:—

That of a sort of all old booke written by friends be procured & kept for the time to come that the booke & booke of all others likewise of all booke that are printed to be converted by our Adversary we may have no trouble to find it.

And that there be one & a sort of every booke that has been written by Truth from the beginning.

This to be managed by Mr. John Ellis, Hooks & James Claypole to send to Nicholas Jordan of Bristol for such books as can be had to Nicholas Cole of Plymouth.

WILLIAM RICKMAN (1745-1839) a List of what Friends' books he had also to Nicholas Cole of Plymouth.

George Whitehead & William Penn to help to procure the books written by Truth.

That if any books are sent out of the Library, they be without delay brought to the Meeting & considered of, & that the Answers thereto be dispatched w^m all convenient speed.

See p. 58

THE JOURNAL
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Devonshire House Reference Library

WITH NOTES ON EARLY PRINTERS AND PRINTING IN THE SOCIETY
OF FRIENDS

FROM very early days, Friends felt strongly the importance of the printed statement of their views. The foundation of the present Reference Library was laid as early as 15 vii. 1673, when the Morning Meeting, held at the hospitable home of the wine-cooper, Gerard Roberts, in the first minutes preserved to us, agreed as follows:—

That 2 of a sort of all bookes written by freinds be procured & kept together, & for the time to Come that the book seller bring in 2 of a sort likewise of all bookes that are printed, that if any booke be pverted by our Adversaries wee may know where to find it.

And that there be gotten one of a sort of every booke that has been written ag^t the Truth from the begining.

This to be minded by W^m Welch, Ellis Hooks & James Claypoole to send to Nicholas Jordan of Bristoll for such bookes as cannot be gott heere or for a List of what freinds bookes he hath and also to Nicholas Cole of Plymouth.

George Whitehead & William Pen to help to procure the bookes written ag^t Truth.

That if any bookes are putt out ag^t Truth they be without delay brought to this Meeting & considered of, & that the Answers thereon to be dispatched wth all convenient speed.

About ten years later (5 xii. 1682) a further order was made that "printers are to bring in to R^d R^dsons chamber in Lombard St. at y^e 3 Kings Court there, 2 of a sort of each book of friends y^t they print." To all which the printers present agreed.

The "printers present" would probably be Andrew Sowle and Benjamin Clark, both of whom are mentioned in a minute of the following year; and it will be convenient to say a little of the history of Friends' printing before passing on to an account of the Reference Library.

The care of the Morning Meeting was exercised over the publication of Friends' books, and great part of the weekly meetings was taken up in reading through the works which Friends desired to publish, that such works might bear the *Imprimatur* of the Society. The censorship was strict. At a meeting at Rebecca Travers's (22 vii. 1674) a minute runs:—

Agreed that hereafter A.S., B.C., nor no other print any bookes but what is first read and approved of in this meeting, & that the *Tyle of each booke y^t* is approved of & ordered to be printed be entred in this booke & that A.S. & B.C. & all other who print for freinds receive their bookes of E.H.

"E.H." is, of course, Ellis Hookes, the first Recording Clerk. The common form of minute is:—"A book entituled . . . read & ordered to be printed"; or it may be:—"read to p. 33," "read to p. 120," and so on. But all authors did not get through so easily.

At a meeting at Anne Travers's at Horslydowne, 2 ix. 1674:—

Concerning S. Eccles his booke entituled The Soule Saveing Principle, &c., freinds have taken three daies to read it & their sense and judgment is that it is not safe to be published there being many things in it that are to be left out & others to bee corrected, both w^{ch} will require much labour & care and therefore it is referred to G.W., A.P., & W.G., & T.G., or any two or more of y^m to speak with Sollomon the book in y^e mean time to be left with E.H.

Sometimes it was wisest not to put objections in writing:—

7 x. 1674.—Ste. Smiths booke entituled The Baptist Leaders thresht. The meeting doth not judge it convenient to print it, for divers reasons, of w^{ch} he may have a private information, when he speakes with some of the Bretheren.

Even George Fox could not count on the Meeting's approval :—

9 iv. 1677.—A Paper of G. ff's read and ordered to be laid by till G. ff be spoken with about it.

In one case the Meeting seems to have been beaten by the author's hand-writing. There is an amusing minute about a MS. submitted by a Welshman, Thomas Wynne :—

24 i. 1678.—Thomas Wynee his booke entituled an Antechristian Conspiracy detected read only to the 12th page, being very difficult to read and to distinguish the matter, by reason it is not right English and y^t y^e opposers words and y^e reply are not distinctly sett down wth breaches between, it is the desire of this meeting that if Ellis Hookes and James Parkes cannot correct it that Thomas Wynee have notice thereof by Letter and his booke returned him from Ellis Hookes; And y^t wth the assistance of some freinds in wales & y^t way he would see it amended and better composed, and made shorter y^t y^e opposers words and his replies be set down distinct with breaches between them.

“ Better composed and made shorter ” ! Were the Morning Meeting still in existence, it might still find need at times to give the same counsel. One further minute of a similar kind may perhaps be allowed :—

13 i. 1681/2.—Abraham Bonnyfield's book entituled a word of advice to all sleepy virgins, most part was read. And judged not meet to be printed. But to be return'd to him, only if something of the advice remain upon him, of warning to the sleepy virgins, &c. He is left, as y^e L^d shall clear his understanding, to abstract out of it what's most clear & pertinent, as briefly as may be, in a sheet or two.

The quaint titles make the minutes curious reading sometimes, as e.g. (Meeting for Sufferings, 4 i. 1698) :—“ The taking of the Antidotes y^t are in sheets, in Number abo^t 400, to be considered next meet : ”

The distribution of books, when printed, was in the care of the Meeting for Sufferings. A proportion of the issue was sent to each county ; but this became burdensome, and on 10 iv. 1680 it was agreed that in future Friends' books should not be sent down to the counties unless the particular county writes and asks for the book, and then in such number as the county directs.

It is evident that this led to a smaller distribution of books, for in 1692 the matter was taken up by the Yearly Meeting, with a resulting order from the Meeting for Sufferings :—

That those that Print Friends Books shall the first opportunity after Printed, within one month at most, send to one of the Correspondents in the several Counties . . . two Books of a sort if under Six Pence for each Monthly Meeting in your County, and but one of a sort if above Six Pence per Book.

Among the reasons given for this decision were :—“For Friends to have General Notice of what Books are Printed,” “That they may send for what other Quantities they may see a Service for,” “That the Printer may be encouraged in Printing for Friends,” and “That one Book at least of a sort that shall be Printed . . . may be kept in each Monthly or Quarterly Meeting, for the service of Friends and Truth.” The document, a printed broadside, continues :—

Its tenderly and in Brotherly Love Advised and Recommended unto you, That y^{ee} be careful and diligent in the spreading of all such Books that are Printed for the Service of Truth.

There was equal earnestness in endeavouring to circulate books outside the Society. On 10 iv. (June) 1680, the Yearly Meeting having agreed

that the Matter of Books & printing and the methods of Sending them abroad as well within this nation as forreigne parts shold be wholey Left and referred to the meeting for Sufferings in London to do & order as they shall from tyme to tyme see meete and convenient for the Service of the Truth, the Meeting for Sufferings considered methods, and its minute states that

its further Agreed that the way of exposing of booke^s to sale bee for the future by sending them to Market Towns to such freinds and shopkeepers as will expose the same to Sale in their shoppes and houses.

In xii. 1697 George Whitehead informed the Meeting that “some books of ffrids in High Dutch are bound up in order to be dd^d [delivered] to the Zar of Musscovy.” The following week, William Penn was added to the Friends appointed by the Morning Meeting to make the presentation ; but an unexpected hitch occurred, for the minute adds :—

which books being Bound much finer than fri^{ds} expected, It's ordered that they be not dd as they are, but anew bound in Turkey Leather Plain.

At the next week's meeting it was minuted :

The Books for the Zar being now bro^t in plain bound in Turkey Leather, the fri^{ds} named are cont^d to deliver them as formerly directed.

One wonders whether George Whitehead or the Meeting better estimated Peter the Great's taste, and whether he read the twice-bound volumes presented to him.

But if Truth was to be spread, it was equally important that Error should be suppressed, or at least counteracted. On 22 ix. 1692 £15 was granted for the purchase of a parcel of books brought "into this Port by a Pensilvania Ship." The parcel contained books by George Keith, the circulation of which in England might, it was feared, embitter the controversy.

25 ix. 1692.—Friends having under their Considera^con the Buying up the Books from Pensilvania among w^{ch} are several Books Relateing to a difference among friends there, and Endeavours having been Used for an Accomadation and Some Answer Rec^d: from them Signifeing their good liking of our friends Letter to them.—Therefore friends are willing to Stop them in hope of Such Accomodation, and apprehending the Spreading of them may be agrief to both pties of our friends there, If such an Accomodation be, & also will have a Tendency to the reproach of Truth and the friends in it, by the ill construction our Adversaries may make thereof. And therefore Leave it to Cornelious Mason and John fframe to Purchase them and friends to Reimburse them the charge althō it be more than w^t was Allowed the 22th 9 mo. 1692.

On 28 ix. 1692 the books were reported already "in the Custome House." Friends were authorised to try to get an Assignment upon the Bill of Loading, "and if they cannot get them out of the Custome House without a Review to have them Sealed up and let y^m Lye till further Order."

About a fortnight later £17 was paid to John Frame "for George Keiths Books sent hither from Philadelphia."

In v. 1696 a bill of £10 19s. 9d. was paid

for Papers delivered for the Service of friends At Turners Hall, Coffee Houses and Booksellers Shops, viz^t 2092 John Penington's Reflections upon G.K.'s Advertizem^{ts}; 3225 Reasons & 178 Remarks on y^e afores^d Advertizem^t.

Friends were exceedingly anxious to clear themselves from George Keith's accusations, and three months later an appointment was made

to deliver the books now bound up together being one of a sort of ffrids answers to Geo. Keith's &c. To y^e Late Mayor and the B^p of London, and one of a sort of the Churchmans [i.e., "The Churchman's Letters"].

In 1697 three Friends were appointed

to bring an acco^t w^t Book sellers Shops doe sell Adversaries Books, &c. in order y^t 2 of a sort of ffrids Answ^{rs} may be left at y^e said shops.

Two months later :—

Henry Gouldney Reports y^t in some places in Cornehill he found on Book sellers Stales y^e following Books of Adversaries viz^t Sathan Disrobed, A Book of G.K.s Retractions and another abo^t Baptizme. Hen: Gouldney is desired to lodge at these places 2 books of a sort of w^t ffrids have writt in answer to y^m.

One such answer was "a late Book of Jos. Wyeths Intituled Primitive Christianity."

On 14 xi. 1697/8 "Report is made y^t Tace Sowle has dd the hundred of Jos. Wyeth's late books to y^e Mercury Women to distribute to y^e shops, &c."¹

Before leaving the seventeenth century, some notice should be taken of the printers and correctors of the press in these early days. Friends were not free to submit their books to the Government Licenser, and consequently it was a business attended with personal risk.² From 1662-1680 there is seldom any imprint on this account. Thomas Brewster (not a Friend) "at the three Bibles by Paul's" was in 1659 pilloried, fined, and imprisoned during the King's pleasure. Henry Boreman died in prison in 1662, whither he had been committed on a charge of selling Friends' books. Giles Calvert published and sold Friends' books from 1653-1659, "at the Black Spread Eagle at the west end of

¹ Women seem generally to have been employed in the sale of books in the streets. As early as c. 1660 we are told that Friends' books were placed for sale at such bookstalls as would take them, and "Some of the women cry them about the streets." *Antiquarian Researches among the Early Printers and Publishers of Friends' Books.* John Harrison, Manchester, 1844.

² *Ibid.*

Paul's," and in 1655 we find that there was a bookstore in the Bull and Mouth building. But the most interesting of all these early printers is Andrew Sowle (1628-1695). The testimony issued after his death states that he was

a printer by trade, and engaged himself freely in the printing Friends' books, when he had large offers of advancing himself in the world . . . if he would have desisted therefrom. For several years together he was in continual danger . . . his house being often searched, and his printing materials, as presses, letters, &c., as often broken to pieces, and taken away, as any Friends' books were found printing by him; and this they did for many years together.

At one time about 1,000 reams of printed books were seized, yet he was never heard to complain, but he would say he was glad to have anything to lose for truth, and that the Lord had made him worthy to be a sufferer for it.

A. Sowle probably printed from about 1670, and his imprint is found from 1680:—"In Devonshire New Buildings without Bishop's-gate." In 1683 he removed to "The Crooked Billet in Holloway Lane, Shoreditch," and he also carried on business at his residence at "The Three Keys in Nag's Head Court, Grace-church St."

About the year 1679 the names of Benjamin Clark and John Bringhurst occur as printing for Friends. B. Clark was the London publisher of the original Latin edition of Barclay's *Apology*, and John Bringhurst, who had learnt his trade in A. Sowle's employ, suffered the pillory and imprisonment for reprinting a book of George Fox's.

Although greatly respected, Andrew Sowle was sometimes involved in misunderstandings with the many masters he served. On 15 ii. 1680 William Shewen was appointed to act as umpire to compose the differences between Ellis Hookes and A. Sowle. His award satisfied Ellis Hookes, but Andrew Sowle declined to comply and was ordered to attend the next Meeting for Sufferings. In iv. 1680 the Meeting proposed to

Andrew Soule, Benjamin Clark & Ellis Hooks all joynly together or any two of them together to undertake the printing & disposeing all fr^{ds} Books for the future, w^{ch} undertaking they all of y^m absolutely refused,

and the meeting thereupon offered its business to Thomas Rudyard. The next week, when the matter came forward, Andrew Sowle

left the meeting without giving any answer to Friends, but Benjamin Clark declared that

he was willing to serve ffreinds & serve Truth in undertaking the printinge as ffreinds shall Agree—upon w^{ch} it was Agreed that he shall have y^e printing & publishing of ffreinds bookeS And that this meeting shall & will stand by him in this Affaire y^t he shall not be a Looser therein. Its also Agreed that If Andrew & Ellis will & can Agree wth Ben: Clark to be concerned joynly in the Manageing the p^{ss}e & publishing ffreinds bookeS This meeting doe Agree thereto. And if Andrew Soul will Agree to be partner therein wth Ben. Clarke this meeting will approove thereof.

After this, Friends' books were often printed by Benjamin Clark, but Andrew Sowle did not lose the custom of Friends. One thinks the Meeting was perhaps not always easy to satisfy. John Bringhurst had to apologise to Devonshire House Monthly Meeting in xii. 1680 for having printed "an ungodly & pernicious booke," and about the same time persons concerned in printing Friends' books were ordered

to bring in perticular specimens of bookeS to be printed with Number of Lines, Letters & largnes of pages—And kind of paper.—As also what they desire or expect from each other in writeing.

Competition from without the Society had also to be faced. On 4 xii. 1680, the following minute was brought in from the Six Weeks Meeting :—

It being proposed to this Meeting, by Geo: Watts That there is a Compl^t That ffreinds doe employ some of the world in printing & binding ffreinds Books, It is upon Considera^con of this Meeting desired that henceforth such as print ffreinds bookeS doe for the future employ only ffreinds in printing & binding, provided it be by the said ffreinds done as well & as reasonable, as the worlds people will doe it.

A committee was appointed to hear complaints and report to the Meeting for Sufferings "next Sixt-day att Ellis Hookes Chamber."

"Next Sixt-day" the committee advised in regard to the "Friend" printers

that they all severally claiming aright to print bind and sell Bookes, It concernes ffreinds of y^e Meeting for Sufferings, To see that they be as well, & reasonably done,

as other people do, both as to good paper, Letters & Inke, & y^t printing & binding ffriends booke, be only done by ffriends, they doing them as well & as Cheape as others.

There follow strict directions as to the various types to be used and the number of letters in a line. The paper employed was to be "not under 3^s—4^s per Reame."

It is fair to state, however, that the Meeting paid Andrew Sowle in 1685 over £30 "in consideration of his Loss of books printed for National Service." In 1690 John Bringhurst "desires ffriends out of Charity" to take over a parcel of books value £61 16s. 11d., so that he may have something towards discharge of his debts, but after some bargaining, he seems to have had to be satisfied with a payment of £15.

In v. 1689 the following minute occurs:—

1700

Friends do condescend to pay Andrew Sowle forty shillings for 1100 Yearly Meeting Papers, And it is the sence of the Meeting That he prints no more Books or papers that this Meeting is to pay for without an Agreem^t with the Friend or Friends, that deliver y^e Copye. . . . The Reason of w^{ch} Minute is because that wⁿ ffriends have come to pay him for some things he printed, he hath demanded more then they could have it done for. And therefore Direct y^t Agreem^t be 1st made with him.

This minute was pretty much repeated next year, but it can hardly have suggested to Friends at the time quite what it would convey to us, for the last reference we find to Andrew Sowle, in a postscript to the broadside already referred to, sent down after the Yearly Meeting of 1692, is altogether friendly in tone. This postscript says that in matters concerning books and printing Friends might apply to

Our Ancient Friend, The Printer's Name is as followeth, to whom direct thus, For Andrew Sowle, at the Crooked Billet in Holywell Lane in Shoreditch, London, Who hath long Served Truth and Friends, and suffered very great Losses, and gone through many Hazards and Difficulties, with sore Prosecutions for the same; is now Ancient and Dark-Sighted, but his Daughter, Tace Sowle, who understands the Business very well, Carries on his Employ.

Or, To Tho. Northcott at his Shop in George-Yard in Lumbard Street, London; One that served his Apprentice-ship with one that Bound, and sometimes procured Books for Friends, and hath now for some Years past, in like manner been Employed.

Tace Sowle had charge of the business from about 1691, and in 1694 opened a store in White Hart Court, Gracechurch Street. Dunton³ (a fellow bookseller) said of her in 1704, that she "understands her trade very well, being a good compositor herself." Andrew Sowle's death marked the close of an epoch, and a sub-committee of the Meeting for Sufferings appointed iv. 1709 to consider the purchase of books of "Antient Friends" reported: "By Antient friends books we unanimously agree to include all books printed in the life time of Andrew Sowle, who dyed in the 10th mo. 1695."

After this Tace Sowle's name frequently occurs on the minutes. On 22 vi. 1699, "Tace Sowle's Bill for 600 Switches in Answer to the Snake in the Grass" comes to £123. In 1700 she was desired "to take effectual care to spread ffrids books in Answ^r to adversaries," as advised by a committee of Friends. In 1701 she agreed to print 1,500 copies of Barclay's *Apology* in French, for which she received £225.

In the year 1706 Tace Sowle was married to Thomas Raylton, a hosier, but the old name was kept for many years, the imprint being at first "J. Sowle" (Jane, Tace's mother), and after 1712 "Assigns of J. Sowle." (It is interesting to note that Tace's sister, Elizabeth, married William Bradford in 1685, who settled in Philadelphia and printed Friends' publications there.) Thomas Raylton died in 1723, but T. Sowle Raylton continued to print for Friends and was succeeded near the middle of the eighteenth century by Luke Hinde, and after his death by his widow, Mary. In 1775 we come to James Phillips, successor to Mary Hinde; and the work of his son, William, brings us up to the beginning of the nineteenth century.

The interesting little pamphlet on Early Friend Printers, which I have freely used for the above information, states that between 1650 and 1708, 2,678 different publications were printed by Friends, from a quarto of 4 pp. to a folio of 900, many of these passing through several editions.

³ John Dunton (1659-1733) was apprenticed as a printer at the age of fourteen. His first wife was Elizabeth Annesley, sister of the mother of John Wesley. Dunton was editor of the *Athenian Gazette*, and *Mercury* (1690-1696). His principal work was *The Life and Errors of John Dunton*, published in 1705 and re-issued in 1818, in which are frequent references to London booksellers and printers, including, doubtless, a notice of Tace Sowle.

One other name deserves to be mentioned in connection with the technical side of Friends' publishing. In iii. 1679 an agreement was drawn up regulating the functions of the Morning Meeting and the Meeting for Sufferings, which tended to overlap. It was agreed :—

(1) That all bookes read at Second days morning meeting be presented to y^e meeting of sufferings who are to order and direct y^e manner and number of bookes & y^e printer thereof.

(2) That Marke Swaner the German friend bee the Correcter of friends books printed by friends order & have y^e usuall and Customary allowance for y^e same.

Mark Swanner had already done work for the Morning Meeting. In vi. mo. some books of George Fox's were to be printed, "And Mark Swaner is to see to correct y^e same as friends Agreed." He was to have "the Usuall Pay and allowance for the Same."

Richard Richardson succeeded Ellis Hookes as Recording Clerk at the beginning of 1682, and a few years later a committee of about twelve Friends, of whom George Fox was one, reported concerning arrangements between him and Mark Swanner. R.R. was to have £20 as formerly, and to be chief, and £10 to pay a helper for six months, and M.S. to have £30 a year "if y^e Meeting of 12 judge M.S. deserves it."

In 1694 M. Swanner was being employed in bringing out an edition of G. Fox's works. On 22 xii. 1694, he asked ten shillings a week for 27 weeks

for having attended the ffriends appointed from time to Time to Read G. ff's printed books and Manuscripts. It's Referred to [six Friends] or any 3 of them to Agree with the said Marke for the Time past as Cheap as they can, as also for the Time to come, & make Report.

The Meeting succeeded in beating Mark Swanner down. On 27 xii. 1694,

Friends agreed with Mark Swanner for 8/- a week but could come to no agreem^t with him for Time to come, he insisting to have more then ten shillings a Week because of the great care and Labour he suggests it will now shortly be.

A few days later, Friends agreed with M.S. for ten shillings a week, and he signed the minute to say he was satisfied.

The meeting probably had very little comprehension of the difficulties of the work he was doing. It seemed to them to proceed slowly, and in 1696 Friends were appointed to inspect his work, and at last he was justified. The Friends appointed to inspect his work reported:—

There hath been great care and paines taken, and a very great progress is made therein, and the work reduced to an Extraordinary method, to a Regular proceeding—most of the Epistles and Doctrinal Writings and Books are gone through, and not much remaining, save controversies, &c.

The printing of George Fox's Epistles proved a great anxiety to Friends:—

8 i. 1696/7.—Tace Sowle desires the meeting will Incourage her in the printing G.ff's Epistles, w^{ch} is by Advanceing money for buying paper.

She asked for £100, "upon the Consideration (as she saith) that the Books will come the Cheaper to friends." The payment was recommended to Yearly Meeting.

In i. 1698 the work was definitely placed in the hands of Tace Sowle, who promised to print at a price not exceeding one penny per sheet. "And if she can afford y^m Lower, she promiseth she will." Friends were appointed to supervise the work, "to see it be well and Truly done," and "to take their Turns by 2 at a Time, and Marke Swan^r to attend y^e Press."

At a succeeding meeting Tace Sowle was called up and inquiry made how many sheets she could print a week. The answer was ten.

And this Meets^g advises That wⁿ any manuscript of G.ffs comes to Taces hand y^t she cannot Read it or any part or Passage therein—That then she Repaire to one or two of the ffrid^{as} appointed by this meet^g to puse the Sheets as they are printed off—y^t they may take care to have soe much of y^e s^d Manuscript as they see needfull—to be Transcribed soe y^t y^e Work may not be delayed.

8 ii. 1698.—This meeting orders y^t Marke Swanner don't delay the Coppy by Ittalick Caracters, or otherwise, and not to put any Ittalick in the Coppy y^t appears to this meeting or the supervisors to be unnescessarie.

A week later Friends calculated that Swanner's work "comes to five shill^s p sheet for the s^d Correcting and Revising." The Meeting debated how this great charge could be lessened, "considering that he has had abo^t Ninety pounds already, least the

Yearly Meets should blame this meets." (Each week report was made to the Meeting how many sheets were printed off.) Later Mark Swanner was asked to correct at four shillings a sheet, but dissatisfaction still existed, and at last :—

10 iv. 1698.—This Meeting being disatisfied with the long delay and great charge of continuing Marke Swanner in Collecting George foxe's Epistles, did appoint some friends to Inspect his method, to consider if any way could be found to dispatch the business and lessen the charge, did make report As followeth :—

" The Meeting for Sufferings having referred to us the Inspection of Marke Swaners Method of proceedings abo^t Dear G:ffs Epistles and ord^{ing} them to the Press Do unani-
mously agree y^t all the Books and papers be Immeadiately
taken into friends hands and from this week he be
discharged of his former salary.

" And if ffri^{ds} have any Occasion for Marke Swanner
for the future to Employe and satisfye him as they have
occasion."

The Minute and the above Report being Read to
Marke Swanner he declared he was satisfied.

But it is not till more than a year later that a final payment
of £7 was made to him " to end the matter," for which he gave
" a full Disch^g to ffri^{ds}." And so we leave him.

Meanwhile, on 17 viii. 1698 the Morning Meeting asked the
Meeting for Sufferings to appoint some Friends to draw up an
Index to G.ff's Epistles " but hope there will be no need of an
Errata." And, at last, on the 25 ix. 1698 the Epistles were
reported printed.

There was much activity in printing and distributing Friends' books throughout the eighteenth century. Grants were constantly made to the various Circular Yearly Meetings, to Scotland, " to the Foreign Ministers now at this Court" (1766), to " some libraries in N. America," to Libraries on the Continent, to French prisoners, etc. In 1760 Barclay's *Apology* in English and Latin, Sewel's *History*, George Fox's *Journal*, William Penn's *Works*, and the *Rise and Progress of Friends in Ireland*, were suggested by a committee as suitable for presentation to the newly-opened Library at the British Museum, and the Meeting added John Crook's, Stephen Crisp's and Isaac Penington's *Works*. Perhaps the most interesting point to observe is the large number of

books printed in foreign languages. I have elsewhere noted⁴ that at the beginning of the nineteenth century Friends were able to distribute books in French, German, Danish, Italian and Latin; and there were books or tracts available a little later in Spanish and modern Greek.

Arrangements were also made with provincial booksellers to expose Friends' books in their shops.

All this time details of price of paper and estimates were brought to the Meeting for Sufferings itself. On 5 ix. 1794, a committee was appointed "to consider the present method of printing the Societies Books, and whether some plan of having them printed nearly on one sized paper in future might not be advantageously adopted." No Act of Uniformity, however, was passed, the committee next month recommending that in future books be printed on demy paper in 12mo. for smaller tracts, and 8vo for larger, " & that the size of the latter be at the time of printing, determined by the Circumstances of the Case."

It was not until the early part of the nineteenth century that the Meeting for Sufferings appointed a committee to prevent time being occupied with detail as to prices of paper and printing arrangements. On 1 viii. 1828, "The subject of the consideration of the most proper and advantageous mode of conducting the Printing business of the Society" was referred to a strong committee, and at the beginning of 1830 (1 i.), it was recommended and agreed:—

That a small standing Committee be appointed, termed the Printing Committee to attend to the Printing of Papers, &c., for the use of the Society, and to obtain Proposals for Printing any new Works.

The committee consisted of Josiah Forster, William Hargrave, John Eliot, Paul Bevan, Abram Rawlinson Barclay, Joseph Talwin Foster, and George Stacey. Almost their first business was "to take measures for the inspection, arrangement & better preservation of papers in the Record room & the Clerk's office," but their work mainly consisted in arranging for the printing and publication of Friends' books. The distribution of Friends' books was not in their hands, but in those of the Library Committee, which had been appointed by the Meeting for

⁴ See *Friends' Quarterly Examiner*, 1919 (no. 43).

Sufferings in 1799. There was, naturally, a good deal of overlapping, and in 1847 the Library Committee was merged in the Printing Committee.

The minutes of the Committee are mostly of little general interest, being of necessity occupied with matters of routine. But occasionally there is a reference to the wider world. Thus, in iii. 1851, George Stacey and Robert Forster were asked to consider the

most suitable mode of bringing under notice of foreigners who may be in London at the forthcoming Exhibition in this Metropolis in the 5th mo. next works illustrative of our religious principles.

It was decided to advertise in the French, German and English Catalogues of the Exhibition four dépôts where Friends' books could be obtained. Similar measures were taken in connection with the 1862 Exhibition.

In iii. 1856 James Bowden and Robert Alsop reported the collection of evidence to refute Macaulay's charges against William Penn in the third and fourth volumes of his *History*. The documents were given to William Hepworth Dixon to include in a third edition of his *William Penn*.

In 1858 information about the lives of Friends was sent to the editor of the *Imperial Dictionary of Universal Biography*, and in 1859 the publishers of the *Encyclopædia Britannica* were asked to substitute another article on *QUAKERS* in the eighth edition in place of one "in which the principles and testimonies of our religious society are much misrepresented." The editor, however, refused to accept the article which had been prepared by "a person."

For some years a good deal of time was given to the superintendence of the Depository of Friends' books at 84, Houndsditch. This had been set up by leave of the Yearly Meeting in 1841, "the subject of providing a public dépôt for the sale of Friends' Books near these premises" having been brought before it by minute of the Meeting for Sufferings. Edward Marsh was appointed Superintendent, and the Printing Committee drew up a careful paper of regulations as to the conduct of the business, and a catalogue of books to be sold. The Depository was to be open in Fifth, Sixth, Seventh and Eighth Months till eight o'clock, and during Yearly Meeting till nine o'clock; but in the remaining

months it might be closed at six o'clock. It was also closed during the week-day meeting at Devonshire House, and during Monthly Meeting. The duties of the Superintendent included seeing Friends' works through the press, and his remuneration was fixed at £130 and house rent, and twenty per cent. on the sales. For the year 1842, the sales amounted to £327 3s. 7d. In 1845 the sales amounted to £545 6s. 4d., and the Committee noted that sales "to casual purchasers" were apparently increasing. The Depository existed for some thirty-five years, after which (in 1876) the stock of bound books was transferred to Samuel Harris and Co. In 1890 a new arrangement was made, in conjunction with the Friends' Tract Association, which had formed a dépôt at 14, Bishopsgate Street Without, under the care of Edward Hicks, Jun. In 1896 Headley Brothers became booksellers to the Society of Friends, until, in 1916, the Society decided once more to have a bookshop of its own. Plenty of work was found for Edward Marsh in connection with the cataloguing of the books in the Library. He had an office in the yard, and after his death, at the beginning of 1884, the Committee's Report to Yearly Meeting spoke "with feelings of affection and regret" of the service he had so long given to the Society.

It was in this year, 1884, that the Printing Committee was definitely entrusted with the care of the Library, and was ordered to "meet regularly in the middle of each month in the Upper Strong Room." This room was also to be opened and prepared for use on days when the Meeting for Sufferings sat, and was to be ventilated and warmed about once a fortnight,

in addition to occasional duly authorised resort thereto by Friends or others for the purpose of consulting the Books, &c., in either of the two rooms which contain the Library of the Society.

After two meetings the heading "Printing and Library Committee" changed into the now familiar "Library and Printing Committee" (17 vi. 1884). It is time, therefore, to return to the beginnings of things and to trace the way in which the Reference Library has grown up to its present value and importance.

ANNA L. LITTLEBOY.

To be concluded

all her books, and writings, and in her will, particularly
 no ornaments on the table, no wine or strong liquors

The Death and Burial of Sophia Hume

AN article by the late George Vaux, of Philadelphia, which appeared in volume vi., stated that the will of the husband of Sophia Hume, dated 1736, referred to his wife, Sophia, and his son and daughter, Alexander and Susanna, and made bequests to seven nephews and nieces.

The following letter¹ gives some further information respecting the children of Sophia Hume:

" Extract of a Letter from William Forster to Robert Dudley, dated Tottenham, 8th of 2 mo., 1774:

" Our valuable and much esteemed Friend, Sophia Hume, died suddenly on 4th day week, being seized as some thought with a paralytic stroke. She languished but a few hours, and was not able to speak, nor hardly sensible during that time. She was buried last 6th day from Grace Church Street meeting, at which was the largest concourse of People I ever saw (except at Yearly Meeting). Isaac Sharples² and Mary Brooke³ came to the funeral. They each had an acceptable time. The latter spoke in the highest terms of the deceased . . . chiefly directing her discourse to the relations . . . in what affecting moving manner the deceased had expressed herself to her that her near connections might be made acquainted with Truth; how it had redeemed her from the follies and sins of the age. . . .

" Her son and niece were there; she appeared to be much affected.

" She made her will about two months before her death, and signified to several that she might perhaps go suddenly, and chose to be in that prepared state. Her son and daughter are left executors, to whom she has left

¹ From a copy in the possession of Samuel J. Alexander, of Bournemouth, 1920. Another copy is among MSS. in D.

² Isaac Sharples (c. 1702-1784) lived at Hitchin.

³ Mary Brook (c. 1726-1782), née Brotherton, was the wife of Joseph Brook, of Leighton Buzzard, in Bedfordshire. She became a Friend about 1753, and married in 1759. She is noted for her one piece of writing, *Reasons for the Necessity of Silent Waiting*, first printed in 1774, and many times reprinted.

all her books and writings ;⁴ and in her will particularly desires that for her sake they will at times look into them. She also ordered to have a plain elm coffin unpolished, no ornaments on the hearse, no wine or strong liquors handed about—which was strictly complied with.

“ She had attended the Morning Meeting on second day before, was then very particular in advice to ministers and elders. On the 3rd day afternoon she was at Peel Monthly Meeting, which was on account of a committee attending, it lasted several hours. She spent the evening at Thos. Corbys and next morning breakfasted with usual health and spirits, and just as she was preparing for meeting was seized as above.

“ Her daughter and family are now in France. She often expressed much uneasiness at their wintering there, at which no doubt they will be concerned, as they were all affectionate children to a very affectionate parent.”

⁴ Among these were: *An Exhortation to the Inhabitants of South Carolina, 1748*; *A Caution to such as observe Days and Times called Festivals; that they spend them not in Rioting, Revelling, Wantonness, etc. no date*; *Extracts from Divers Ancient Testimonies of Friends, etc.*; *A Word of Advice and Warning to Handicrafts-Men, Labourers, Carmen, Coachmen, Chairmen, etc.*

Glaisters of Scotland and Cumberland

In vol. xx. n.s. of the *Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society*, dated 1920, there is a long article with above title. In it are several notices of Quaker Glaisters. There were burials of the family in the burial-ground at Allonby. “ In the Minute Books [? Registers] of the Society of Friends in Cumberland there are at least seventy-seven entries. The earliest, a burial, is dated in 1681, and the latest in 1839. These entries comprehend members who attended the meeting-houses at Beckfoot, Wigton, Moorhouse and elsewhere.”

time they found strength to make public profession
 of their faith, and was an apprentice with them
 to Mr. ... who was gone to London for his
 health, and was

The Theatre and Barclay's "Apology"

EXTRACT from the manuscript Journal of Joseph Woods,¹ under date of 3 mo. 1805. Copied from a manuscript sent up in 1920, by Mary Hannah Foster, of Scarborough, grand-daughter of Richard F. Foster, mentioned in the MS.

" The day after the Quarterly Meeting held at Leeds, breakfasted at a friend's house and on enquiry of a certain young man I had particularly noticed at meeting, that his name was Richard Foster², that he came out of the South and settled at Scarborough, that he joined the Society by convincement, and had appeared acceptably in the ministry, and withal related the following occurrence which I have put down as near as I can remember :

" Dr. Southam³, of Buckingham, a man eminent in his profession, by which he had acquired considerable property, took a journey of pleasure with his wife to London. During their stay there they attended the play, in which was acted *The Quaker*⁴ with which the Doctor was very much affected. At the close thereof the principal manager observed to the company that if any one was desirous to know more of this singular body of people he would recommend them to read Barclay's *Apology*. Accordingly the doctor, before he left London, privately purchased it, and when he got home secreted it in his study where he employed his leisure time in diligently perusing it. His wife very soon perceiving a visible alteration in him and having taken notice he spent more time in his study, wondered what was the cause ; whereupon taking the opportunity when he was from home she carefully examined the room and found the *Apology* there, which she began to read, and continued to do so at such times when he was absent. The consequence of which was by turning their minds to that Divine principle of Light and Life, which comes by Jesus Christ and is placed in the secret of every heart, they were both convinced of the truth as professed by the people called Quakers and in

time they found strength to make public profession thereof.

"About the same time Richard Foster's brother Oswalds, who was an apprentice with them, was out of his time and was gone to London for further instruction. The doctor having a great deal of business had proposed at his return to take him as a partner; before he reached home he heard they were become Quakers at which he was very much surprised, but being determined to let them know that he was not one, he began to whistle and sing when he entered the house and passing through the lobby by the sitting-room door, went directly into the kitchen where he was very much struck with the visible alteration he observed in the countenance of the servant girl, and thus accosted her: 'What, Betty, are you all turned Quakers? but I will not be one, however.' But in a short time he was also favoured with a precious visitation and became clearly convinced of the Truth.

"The said Richard Foster, hearing that his brother was turned Quaker, lightly said: 'I shall quake also when cold weather comes,' but the same Divine power soon after reached unto him and caused him to bow thereunto, bringing him into a state of willingness to confess Christ before men; and about the same time another brother, John,⁶ resident at some distance, was convinced of the Truth. Thus, without having any previous conversation one with another, were six persons in a remarkable manner convinced and brought to the acknowledgement of the Truth and became valuable members of our religious Society.

"N.B.—The above narrative was sent to R.F.F., of Scarborough, and confirmed by him as substantially correct."

NOTES

¹ Joseph Woods (1738-1812) was a woollen-draper of White Hart Court, Gracechurch Street. He married Margaret Hoare (1748-1821) in 1769. (THE JOURNAL, xiv. 42; xvii. 40.)

² Richard Fiennes Foster (1778-1857) was born at Newton Purcell, Oxon. At the age of twelve he was apprenticed to the drapery business. In 1794, he removed to Leicester where "he appears to have been . . . effectually brought to the knowledge of Christ" (Testimony). He joined Friends in Leicester, and in 1798 he removed to Scarborough, where he resided for the remainder of his life. He began to preach about 1805; was recorded a Minister in 1827 (*ibid.*); and travelled frequently in the ministry. In 1802, R. F. Foster married Mary Procter (c. 1772-1851).

3 Considerable investigation into minute books respecting John Southam, M.D. (1756-1845) and Ann (—1847), his wife, in which we have been assisted by the clerk of Warwickshire North M.M., has revealed some information respecting these Friends and their family. Their reception into membership is thus officially presented in the books of Buckingham M.M. (in D.):

30 i. 1793. "Friends appointed to pay John Southam and Ann his wife a visite have had an opportunity with them, and their report gave good satisfaction to this Meeting of the Sincerity of their Convincement. Theirfore this Meeting Receives them with their children into membership."

In 1817, a daughter, Sarah, married Joseph Cash, of Coventry, and in 1818, another, Elizabeth, married Josiah Cash, and this connection probably decided the family to remove to Coventry.

Bucks M.M., 19 i. 1820. "John Southam, Ann, his wife, and four of their children (Mary, Eleanor, Henry and Ann), removed to Coventry (Middle M.M. for Warwickshire)."

Early in 1821, they were joined by John Southam, Junr., with certificate from America, who removed to Nottingham, 1 mo. 1831.

Of the children certified with their parents to Coventry—Mary resigned her membership in 1833, and Henry moved to Nottingham in 1825, to Banbury in 1826, and to Loughton M.M. in 1833.

Richard Southam removed to Coventry from Hitchin M.M. in 1823, and Hannah from Nottingham in 1826.

Ann Southam declined appointment as Elder in 1822.

John Southam and his wife, Ann, and their two daughters, Hannah and Ann, removed to Guernsey, 8 mo. 1834.

4 This probably refers to *The Quaker: A Comic Opera*, by Charles Dibdin (1745-1814, see D.N.B.). From the various editions in D. of this play we find that it was produced at Drury Lane Theatre in 1777, the time taken being about one-and-a-half hours. In an edition of 1815 we read :

"There is no instance (except where furnished by the author of this opera) on the English stage of any musical piece, the music and words composed and written by one person, being honoured with so much well-merited success, as that which attended the first appearance of THE QUAKER, has continued to attend its every succeeding repetition, and while a taste for simplicity of fable and genuine melody prevails, will doubtless attend its frequent future performance."

The Play was running at the Theatre Royal, Covent Garden, in 1838.

Steady, the rich Quaker, is of philanthropic bent—"he does so much good all about and he gives a portion every May-day to a damsel as a reward for her sweetheart's ingenuity," and as a consequence of this annual gift he loses a girl whom he wishes to marry.

5 Oswald Foster (c. 1773-1841) was the eldest son of John and Alice Foster, of Newton Purcell, in Oxfordshire (non-Friends). He was a surgeon and apothecary at Hitchin. He married, in 1800, Mary Benwell (c. 1774-1851).

6 John Foster (1781-1864) was apprenticed to a chemist at Basingstoke. He joined Friends as the result of the ministry of Thomas Shillitoe, at the marriage of his brother Oswald, at Whitchurch in 1800. About 1805 he settled at Luton and in 1812 he married Hannah Wallis, of Basingstoke (1785-1815). He travelled in the ministry—at times with his brother, Richard F. (*Annual Monitor*, 1865)

"First Publishers of Truth" in Norwich

A BOOKE OF YE SUFFERINGS OF THE PEOPLE OF GOD
CALD QUAKERS IN THE CITY OF NORWICH

Preface.

SORASMUCH as we are sencable (by y^e Light of
y^e Lord) there will be Longeinge desires in the
harts & mindes of many (in Generations yet to
Come;) And that the Childeeren yet unborne
will be Jnquireing of their ffathers; How and
after what maner the Lord raysed up his seed in his
people in these parts &c whom he hath Cald & Choosen
to hould forth A Testemony to his Truth in this σ r Age
we Could not forbare takeinge in hand, to give A relation,
how and after what maner the word of God Came to
some; And how they Suffered for the Word of God,
and Testemony of Jesus; And how the Lord was wth
them in their Sufferings fillinge them wth his peace &
spirit of Glory; [later hand] & Carried y^m through;
& lifted up their heads, & set them over theire
Advercarys.

From hence followeth an Account of the first Appearance of Truth in ye people of god (in this age) Cald Quakers in this Cittye of Norw^{ch} & County of Norfolk.

1654.

Jn the year 1654 at the tyme Cald Sturbridge ffaire
one Thomas Simonds (who was formerly a loose liveinge
man, given formerly to Assosiate himself wth those
people Cald Ranters or Libertines (who taketh liberty

¹ From a typed copy of the original sent by Arthur J. Eddington, of Norwich. In *The First Publishers of Truth*, published by the Friends' Historical Society in 1907, there is a long account of what is known as "the Norwich Case," in 1682-3; the above account, of earlier date, would have been more suitable for inclusion in the volume, but was not known to the editor and did not have a place among the MSS. in Portfolio 7.

to licentiousness) went to Sturbridge faire to take his pleasure there as he ust to doe, and hearinge of some of the people Cald Quakers in Cambridge prison he went to scoff at them (as he hath since saide himself: But the Lord Mett wth him there; And After a tyme of Silence, the Spirit of god Moved in one of them² to speake to him w^{ch} did Convince him of his ungodly life that he had lived; And the Word of god was very powerfull to him even sharper then a two Edged sword peircinge even to the devideinge a sunder of soul & spirit & of the Joyns & Marrow beinge a deserter of the thot^{ts} & Jntents of y^e hart; by w^{ch} word he was made very tender & much brought downe beinge made willinge to become Conformable thereunto; And not to the Coustomes and ffassions of y^e world any longer; but became transformed by the Renewinge of his Minde and Endured the Cross & dispised the shame; (w^{ch} indeed was very grate in that day) And was made a gazeinge stock & a spectacle to men; & he was a Wonder to the people of Norw^{ch} the Citty where his outward dwellinge was; And his ffreinds & Relations stood at a distance from him, And many were the Reports that went of him, some people sayinge he was madd, others that he was bewitched yea many were the lyes that were Raysed of him. But the Lord was wth him, & kept him in truth & soberness, whereby he became a Witness Against that vaine & ungodly life that he had formerly lived in, And a preacher of Righteousness, And shined as a light in y^e midst of a Crooked and perverse Generation of people Amonge whome he dwelt outwardly.

And After his Return from Cambridge and that he had been at his outward dwelinge in y^e Cittye of Norw^{ch} afores^d some tyme; Some of the Lords people Came (who were Ministers of the Everlastinge gosple, w^{ch} the promise was should be preached againe;) viz. Richrd Huberthorn for one who, as he was Comeinge thorough the towne of Wimondham aboute 6 miles off Norw^{ch} was moved to goe to a steple house & speake there, some words, at w^{ch} y^e Preist whose name was John Mony, & Ralf Wollmor Cald a Justice (beinge both Professors were offended, & y^e s^d Ralf Wollmor sent him to Windham

² " wth was Anne Blacklin " (added in margin).

Bridwell, in w^{ch} towne the Lord stirred up the Spirit of a Maide named Alc Kinge, to give Testemony in y^e behalf of y^e Spirit of god that appeared in him who became a disiple of y^e truth & doth remaine soe to this day wthout spott & blameless, and from thence the saide Richerd was sent by a Warrent from the saide Ralfe Wollmor to Norw^{ch} Castle there to be kept prison^r, but y^e Wittness of god rose in y^e saide Ralf & Tormented him soe that he Could not have peace in what he had done ; and therefore he sent a discharge for Richerd, but that was not Availeable for his Release then but though Jt seemes he had repented him of what he had done (like Judas) And would have had him set at liberty, yet it Could not be, by all that he Could doe ; And soe he Remained there psonor, till severall Sessions ; And Afterward was set at liberty.

And there Came Alsoe others who ; some for declareinge Agst deceipt in y^e marketplace and some for declareinge Agst y^e Preists in y^e Steple houses were sent to Norw^{ch} Prison by Thomas Toft then Mayor, But afterwards, at Sessions, were set free from their Jmprisonment by the Rulers ; but the Goaler whose Name was [sic] Hunt kept some of them in Prison for fees ; but y^e Lord Laide his hand upon him And tooke him awaye by death And soe they were delivered out of prison. And these things were done in the days of Oliver Cromwell (Cald by them) Lord Protector. [In Margin.] Rich Sale, Rich: Clayton, Ja: Lancaster, Dorothy Waugh, Eliz: Court, G: Whitehead, Tho: Bond, ffra: Howgill, Ed: Borroughs, Anne Blacklin, Humphery Norton.

The names of some of y^m that were Jmprisoned as aboves^d were George Whitehead, James Lancaster, Thomas Simonds, Dorothy Waugh, Eliz Court, & some others.

George Whitehead aboves^d went (wth a ffreind whose nam was John Lawrence upon a day that y^e Professors Cald Jndependants had Appointed to Cast John Lawrence out of their Church (for he had been formerly a Member thereof) To Georges of Tomblane Steplehouse in Norw^{ch}, And there speakeinge Agst false profits, Timothy Armitage, (who was Cald their paster) Cald to his Members to pull him downe, w^{ch} Accordingly they did, & some pul'd George downe, & some struck him ; But George spoake

to them in ye power of the Lord & the spirit of Prophesie to this efect ; that the lord would Confound them :

The first that Entertained friends in this City or received them & their Testimony was Thomas Symonds, Thomas Buddery, Anne Whitlock, Lore Gosse Robert Greene, Margret Dousen, & Margret Hebbs, Tobias Roe & Catherine his Wife, John Gold, Mary Jary, David Read, & Anne Read his wife, Thomas Allen & Margret his wife, Alice Cock, Alice Dye, Thomas Money, John Money, Margret Money, Thomas Deney, Edward Mason, Mary Beaumont, Abigail Garrod.

"The Hertfordshire Spy"

BY NICHOLAS ROBINSON, 1707.

 ESCRIPTION of Michaelmas Fair, at St. Albans—a coarse account:

" My Friend and I having sufficiently diverted ourselves with the Frolicks of this Company, discharg'd our Reckoning, in Order to ramble once more thro' the Fair: As we were thrusting in the Crowd, an Honest *Draper* of our Town takes me by the Arm and leads me into his House, where there was a Table richly furnish'd, bidding me eat and welcome. I percev'd he did not grudge it, and therefore would not give him the trouble of inviting me twice. Let the World say what they please of these *Quakers*, 'tis my Opinion that some of them are Flesh and Blood, as well as other People. Nay, 'tis a Fundamental Article in my Religion, that a generous Man is in a fair way to be sav'd. When I had feasted myself on delicious Food, he brought out two bottles of humming *March-Beer*, and would not let me stir till they were both empty'd.

Thus did he ever bind me to extol

The gen'rous temper of a Quaker's soul :

Whoe're henceforth throws dirt in Quakers Teeth

I'll Satyrize th' inhumane Dog to death.

" Returning a great many thanks for his kindness, I quitted the House, and began to look about for my Friend."

A. Neave Brayshaw,

Copied in John Rylands Library.

18 vi. 1920.

Public Friends in Business¹

LETTER FROM DAVID HALL² TO JAMES WILSON,³
OF KENDAL

HERE send thee one of my Little Paper Messengers, the Convoy of true Love, to thy whole self Children & Friends, also to Inform thee that I am well, & that takeing my knapsack once abt 5 or 6 Weeks agoe, I set out from Home towards London, in the Way to which City, I Exposd my Wares abt 10 Times. I got as much as supported me to the City, when I came there, I found a Confluence of Brave Tradesmen both Inland & Outland Merchants, & great Plenty of Curious Cambrick, fine English Cloth, Holland Cloth, Irish Cloth, &c., so that Poor I Expos'd my Brown Linnen but twice in that Metropolis, for what signifies Lighting a small Candle in the sun shine, There was then at said City, one Samuel Bonas⁴ a Wealthy Mercht out of Dorsetshire, a very fair and Honourable Tradesman, both in the wholesale & retail Way, a Punctual Payer of the Kings Customs & detester of the Smugling Trade. He delivers Vast Quantities of Excellent Goods, gives large Measure & Good Pennyworths too, and was but a Blacksmith somewhere about Sedber in his Younger Years, not then worth Five Pounds p Annum, but really I think he has been at the University Since he Left the Anvill, for even whilst he is Exposing his Traffick, he talks like a Philosopher, & returns as much In a Week as some doe in 7 years. He is now very able & rides like a Parliment Man.

There was also then & there Present, one John Willson⁵ of Kendall, Clerk to the Merchants Company, & to the Whole Body of Tradesmen, who also has a Considerable share in Trade himself, but in a Private Way, scarce ever keeping open Shop, or Stall in Publick Fairs or Marketts. Please to tell him from me, that I think if he would keep open shop & not Deal so like a smugler, he would get gain apace, & gain I knoe he likes Well,

but as saith the Proverb, The Catt Loves Fish but likes not to Whett her Feet. I observe that when Tradesmen & Merchants are met on the Royal Exchange to adjust affairs, to Confer abt Trade & the rules of it, he is of a singular service, being of sincerity good Parts & the Faculty, not inferior To W. Pool, & Poultry.⁶ Methinks I see in the Man a Peculiar Tallant of Cutting out Work for other Persons, Being one of the Directors for the Honourable Company of Merchants yet I think not too forward but rather too backward, I love him much. His Wife has also been in this Country, & her & Companions Wares & Conduct were Such as added reputation to the Bussiness, & they have left a Good report behind them. We hear one of I. Willson's Daughters is sett up lately, shall I not Conclude, Father, Mother & Daughter being all Merchants, the Family must in time be very rich, I wish them Good Success.

We find, Dear Friend, there's some stirings & revivings of Trade amongst the Young People & Elders in London, in this Country there is a Brave appearance of ye Young Generals, I hope many may be made willing in Time to take up the Cross Daily, & follow the Captain of our salvation.

Haveing Visited the Inland Parts of Hampshire, pretty thoroughly, I found freedom to Cross the Herring Pool into this Little Isle, & perhaps may either Personally or Litterally in due Time let thee know the state of affairs on this Isle, Touching the Trade I have been speaking of, Mean while my Honourd Friend, Farewell, & pray for thy Poor, but I hope thy True Friend,

D. HALL.

Newport in the Isle of Wight,

y^e 24th Day of y^e 4th Month, 1738.

NOTES

¹ This letter was printed in *The Irish Friend*, vol. iv. (1841) p.111. There are several manuscript copies in D with variations in wording. It is valuable as shewing the business side of the life of well known Ministers—a phase of their life little dealt with in their biographies. It also illustrates the Quaker principle with regard to the ministry—that it is not detached from business or professional life.

² David Hall (1683-1756) was a schoolmaster residing at Skipton, in Yorkshire, of which occupation he writes: "Though I have had a

Boarding School thirty-two years, I never buried any besides five, nor had any so much as a Bone broke in all that Time." In 1716, he married Mary, daughter of William Storrs, of Chesterfield; in 1725 he married Anne, daughter of Christopher Foster, of Rillston, by whom he had nine children, six of whom died before their mother; in 1740, he married Deborah, widow of Thomas Atkinson, of Ashes in Westmorland, and daughter of Daniel Story. He travelled extensively in the ministry. See his *Collected Works*, published in 1758.

³ There was a James Wilson, of Kendal (1677-1769). "James and John Wilson of Kendal" had charge of the printing of *The Journal of Thomas Story*, 1747.

⁴ Samuel Bownas (1676-1753) was the last of the "early Friends." He was a prominent Minister and was clerk of London Yearly Meeting in 1741. The *Account of his Life and Travels* appeared in 1756, and has been several times reprinted.

See THE JOURNAL, vols. i., iv., v., vi., vii., x., xi., xii., xv.

⁵ John Wilson (1692-1752), of Kendal, married, in 1715, Deborah Wilson (1687-1754), daughter of Thomas and Rachel Wilson, of Stra-mongate, Kendal. They had two sons and five daughters. John Wilson was clerk of London Y.M. in 1726, 1729, 1738, 1743.

In a testimony respecting Deborah Wilson, it is stated: "She was a constant attender of meetings, tho' much engaged in Business in which she acquired a good character and was instrumental in supporting a numerous poor." She travelled in the ministry, "gaining much respect where she came . . . being always content with the meanest Entertainment, she met with, though when at home had Plenty of the good Things of this Life, whereof she communicated to her Friends with openness of Heart."

It does not yet appear which daughter was the one referred to as engaged in business. Rachel (b. 1720) married Isaac Wilson in 1740 and became the noted Minister of that name. Deborah (b. 1722) would be sixteen at the time. She married William Birkbeck in 1744. It would be interesting to think that Rachel had had some commercial experience in her youth. Other daughters were either married or still too young.

⁶ That is (as in other copies), Horace Walpole and William Pulteney.

A "Conservative" View of London Y.M., 1846

"Everything had been cut and dried by the Table Friends prior to our coming together. . . . George Stacey was Clerk, and Robert Forster and John Hodgkin, assistants, with Josiah Forster at one side, backed by Samuel Tuke, James Backhouse and company; and William Forster and Edward Pease on the other, all of whom were much supported by the eloquence of John Pease."

JOHN HARRISON, of Manchester, to William Hodgson, Jr., of Philadelphia, 2 vi. 1846, printed in *Letters and Memoirs of William Hodgson*, 1886, p. 95.

Dear Friends,

The Third Marriage of William Allen, F.R.S., 1827

INFORMATION respecting the marriage of William Allen with Grizell Birkbeck and the feeling aroused in many minds by the proposal thereto has been accumulating in **D.** and may here be referred to as an episode in the life history of a well-known Friend and a side-light on the various views of Friends in the early nineteenth century respecting marriage.

William Allen (1770-1843) married firstly, in 1796, Mary Hamilton (1771-1797), who had an only daughter Mary (1797-1823). He married, secondly, in 1806, *s.p.*, Charlotte Hanbury (1762-1816); and, thirdly, in 1827, *s.p.*, Grizell Birkbeck (1757-1835), who was the second wife and widow of Wilson Birkbeck (1754-1812), of London, and daughter of Samuel and Grizell (Gurnell) Hoare, of Stoke Newington.

Concerning ourselves with the third nuptials, we read in the *Life of William Allen* (ii. 437) :

About this period he mentions in a letter to a friend that a new epoch was opening in his eventful life. For years, he and Grizell Birkbeck had been upon terms of friendship :

"It was not, however," he writes, "till after I lost my beloved child who was, as it were, my last earthly prop, that a more intimate union than that of friendship opened to my view; and now the time appears nearly come for its completion. . . . Should this step appear singular let it be remembered, that the dispensations through which I have had to pass, have been singularly afflictive."

The proposals referred to here appeared more than "singular" to many Friends up and down the Society.

The following letter will declare the matter. It is from John Grubb, husband of Sarah (Lynes) Grubb, to his brother Joseph, of Clonmel :

Chelmsford 22nd of 1 mo. 1827.

Dear Joseph,

The report about William Allen and Grizell Birkbeck intending to marry each other has been confirmed, but they did not pass the monthly meeting on the day first spoken of; the matter had been kept very private, and when it was divulged, it caused such a general sensation, or as a friend said in a letter, such an *Explosion*, and I believe general disapprobation, that the ardour of the Lovers seemed rather checked, and they let *that* monthly meeting pass over without publickly declaring their intentions. G.B. has several nieces (daughters of the late Thos. Bradshaw, who lived near Belfast), whom she has reared and educated from Children, I believe, and are like her own Daughters (having no child of her own). I understand they were much hurt when they heard of the matter, but that things have since been arranged to their satisfaction; the great agitation seems to have a good deal subsided, and I suppose the (not young) Couple will proceed at next mo: meeting—I have heard of two Women friends thrown ill in consequence of hearing of it. I apprehend, from what I consider pretty good authority, that the Bride elect is in the 70th year of her age—her Admirer is thought to be not more than in the 58th year of his age.

I am thy affect. Brother

JOHN GRUBB.

Shortly after—6 ii. 1827—the same correspondent wrote:

If thou knew the torrent of disapprobation that W. Allen & G.B. intended Match has excited in this Country, probably thy astonishment might be even greater than it now is. When thou goes about to *defend* the matter, perhaps thou hadst better not bring G.F. & M.F. [George Fox & Margaret Fell] as an example of the propriety of this case. I believe the former, at the time of their marriage was about 45 years of age & the latter about 54—very different from 56 and 70, so the cases are not at all similar.

It was not Susa Corder or Elizth Dudley that were so deeply affected with this matter, but two married Women, Mothers of families, well acquainted with W.A. & G.B., and who wish well to the reputation of the Society & the consistency of its Members.

We have seen a Copy of Verses written on the occasion, which has been printed in this new way called *Lithography* & circulated in various places. It is very severe, entitled *Friend-ly Scandal*. G.B. has a great property; it is said about £3,000 a year.

The report having reached the South of Ireland, Mary Watson wrote off at once to G. Birkbeck:

Not believing the report respecting my much valued friends W.A. & G.B. I discouraged its circulation as derogatory to both, & forebore any

expression to either of them on the subject, deeming it unnecessary—but contrary to my expectation and hope it appears now too much authenticated to leave room for doubt and it seems as tho I could not rightly refrain from attempting to add my mite in that scale wherein I must believe much weight has already been thrown by the friends attached to both parties and to that precious Cause which I cannot doubt they have been called & qualified in their respective measures & stations to advocate. My dear friend G.B. long known and loved I have rejoiced in thy preservation & increasing dedication & usefulness.

Heartfelt would be my sorrow should any thing be permitted to obstruct that usefulness or obscure the brightness of that example which I believe has been productive of benefit to many. My highly esteemed friend W.A. stands in a still more awfully conspicuous point of view not only as a minister in our own Society but the more public Theater of the world as an active promoter of religious & moral rectitude among man. Anything like a swerving from consistancy in his steppings might extensively operate to retard that work, whereunto he was seperated & has been made instrumental in promoting. It would afflict me, that from any cause the weight of his services should be lessened ; in this land, where he has so recently & acceptably laboured, I am jealous lest it should be so, the rumour exciting general regret.

Suffer me then, my dear friends, to entreat your renewed close investigation of the subject in sincere desire that by the witnessings of that light, which is the true light, you may be enabled to discover the enemy, if he has been permitted to approach you in this way to detect him in his transformations, resist him in his insinuations & become strengthened to turn from those things which tho they may appear lawful, nevertheless may not be expedient for you. I cannot conceive, my dear friends, why you should not continue to enjoy the benefits & comforts of religious & social intercourse & fellowship as you have done for some years, independent, especially at thy time of life, of any view to a closer union. I have no objection to thy communicating the whole or any part of this to W.A. & hope by both it may be accepted as a proof of deep and sincere regard

& attachment wherein I remain thy affect^t

friend, M.W.

Grizell Birkbeck replied :

Stoke Newington 2nd mo. 12th 1827.

My dear Friend,

I have many times thought of taking up the pen to acknowledge thy kind letter, but have hardly felt strength to enter upon the subject, but we have for so many years known & loved each other, that I am not easy to pass it over in silence if it were only to tell thee that I accepted it as a token of thy affectionate solicitude on our account for which I am obliged.

My dear Friend has entered so fully into our views and circumstances in reply to some kind letters sent us by our honourable & highly valued friend Sarah Grubb that I think I cannot do better than refer thee to

that letter which thou mayest probably have already seen & if not, I have no doubt she will willingly communicate, and I may now add that after weighing the matter as well as we were able, we concluded it best to declare our intentions at our Monthly Meeting last fourth day, and with Gratitude & thankfulness to the Author of all Good I may acknowledge that I thought we had a favoured Meeting, in which my beloved cousin Anna Braithwaite was engaged in Solemn Supplication, John Shipley pretty largely in testimony, Sarah Harris shorter, all very acceptably, and I.S. paid a very satisfactory visit to our women's Meeting afterwards & my mind was clothed with precious calm & peaceful feelings, and however different the opinions of some of our friends may be from our own, the affectionate interest that many have evinced has been very gratifying, & I hope that nothing will diminish that love which I so highly value, & in the the feeling of which I subscribe myself

thy affectionate Friend,

GRIZELL BIRKBECK.

P.S.—Cousin W^m Allen desires his d^r love to thyself, & thy daughter & my Nieces, who are at home, request to unite with me in the same message.

Mary Watson, Waterford, Ireland.

The marriage took place on the 14th of Third Month, and William Allen took up his residence in his bride's house in Paradise Row, Stoke Newington.

In the *Life and Letters of Maggie Benson (1865-1915)*, London, 1917, there are two references to Friends :

Page 239. Haslemere, 17th July, 1897. "I think we may take a very charming house near here. It's compounded of two old houses, a Quakers' meeting house, a small farmstead, partly turned into school-house and part gymnasium."

Page 340. Falmouth, 26th Feb., 1905. "I like the Quakers so much ; I have been to their meeting this morning ; and also round Mr. Fox's garden and had robin after robin told to come to my hand for crumbs ; each eyed my fur coat, and obeyed his voice."

FRIENDS AND ROYALTY.—In the life of *Alice, Grand Duchess of Hesse*, London, 1885, p. 126, we read : "Our Quaker acquaintances have sent me a great deal for the Bazaar, and an old gentleman who heard of it, 100. I could not believe my eyes. They are always so generous ; and, hearing of my undertaking a work of this sort, they sent me this spontaneously. Is it not kind ? "

10 That the Quakers sought without spilling the Blood of any Man ;
yea and the Rebels were covered with a shield against all the Weather.

11 Now from that time all the Soldiers were covered as with a shield
against the Weather, and as the Snow fell in the Scotch Mountains ; yea all
the Night Season did they greatly acknowledge the Benefit of the
Quakers Covering.

12 Now the Rebels were covered with a shield against the Weather, and the Roads
grew better. Whereupon the King and the Rebels met on the 12th Day
of the Month of January, 1745, at a Place called Spay, where the Rebels
commanded to dispute the

WRITTEN BY AN EGYPTIAN

being an Abstract of the Journal of Mr. James Ray, of Whitehaven, volunteer under His Royal Highness, the Duke of Cumberland.

Reprinted in facsimile for John Arkwright, Preston, 1881.

CHAPTER I.

Now it came to pass, that in the Nineteenth Year of GEORGE the King, and in the Fift Month of the Year, 1745. . . .

CHAPTER XI.

Now behold when William appeared in Scotland the Countenances of the People became cheerful, and more especially the Ministers of the Kirk of Scotland, and many of the Tribes thereof ; for they were accustomed to loyalty from their Infancy ; yea and from their childhood they were taught to Honour the King of England

2 And it came to pass, that he tarried not long with his Army at Sterling, but marched then streightway until they came to the Land of Aberdeen, when they halted many days ; for there was much snow about that time, insomuch that they could not travel

3 But nevertheless the People called Quakers had administered great Warmth unto the Army before they left England ; hearing that the Soldiers were often exposed to lie upon the Cold Earth in the night season.

4 Yea and they were exceedingly troubled in Spirit, that a Stranger should go to infest the Land, for they hate all things whatsoever that savoureth of Popery.

5 But nevertheless they drew not the Sword neither did they contend with the Arm of Flesh, for their Principles are Peace altogether.

6 Howbeit they found out means to aid the King, yea and their Elders gathered themselves up together and said unto the People ; oh Friends ! let us now Walk circumspectly, for this is a time of Tryal.

7 Let us take heed to ourselves, that the Sword be not unsheathed among us, but let us contribute abundantly unto the King's Fighting-men, not of the Weapons of Darkness, but Vestments of warm Raiment that their Earthly Tabernacles may be covered with a warm covering, and it was so.

8 And moreover they said unto one another, Peradventure William may put on him one of those Garments, for it is meet that he should be highly esteemed amongst Men and moreover his Father is our King whilst we remain in the Flesh.

9 Now from that time all the Soldiers were covered as with a shield against the Weather, and as the Snow fell in the Scotch Mountains ; yea all the Night Season did they greatly acknowledge the Benefit of the Quakers Covering.

10 Thus the Quakers assisted without spilling the Blood of any Man ; yea and they found favour in the sight of William and all his Host.

11 Now it came to pass that as soon as the Weather and the Roads grew better William marched his Army forward and on the 12th Day of the Month called April they came to the River Spey, where the Rebel Army were assembled, in Number about four Thousand to dispute the Passage.

12 Nevertheless William gave Orders for the Duke of Kingston's Horse to Advance, and they immediately cross'd the River, yea, and Ray the Volunteer, was in the Front Rank, but behold the Scots were smitten with great fear, insomuch, that they set Fire to their Barracks and fled towards Inverness.

13 But nevertheless the English sustained no loss in the Spey saving a Dragoon and his Wife that fell off Lovingly together and were lulled to sleep in the midst thereof.

14 And it came to pass when the English were over the Spey, they Pitched at Nairn on the 14th and rested on the 15th being William's Birth-Day.

15 And on the self-same Day the Rebels burnt Fort Augustus and murmured greatly, that Lewis should withdraw his Golden Rays from amongst them, and as Famine began to appear they were obliged to hazzard a Battle with the English ; and it was so.

From a copy sent by Robert Muschamp, of Radcliffe, Lancs.,
1920.

"Quaker Principles from Rome"

"I have often been afraid that popery may again overspread England. I am now pressed in spirit (after serious thoughts and prayer) to write down the grounds of my fear this evening, being Jan. 26, 1682."

"6 That strange spirit of delusion of the Quakers, whose principles, practices, have issued from Rome, and tend to it, its popish points though in another dresse, greedily suckt in."

OLIVER HEYWOOD, *Diaries*, ii. 216.

"A Parcel of English Jews"

"When the love of money is added to spiritual pride we may deserve the appellation that I once heard us called after, on the river Thames, we being pretty many Friends in a boat, 'There goes a parcel of English Jews.'"

Memoirs of Nicholas Nafel (1762-1842), p. 56.

The Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

LARGELY owing to enquiries at Herford in Hanover, instituted by M. Christabel Cadbury, of Sutton Coldfield, a fresh interest has been evoked in that district in the life-history of the Princess Elisabeth of the Palatinate (1618-1680), abbess of Herford from 1667 to 1680, and friend of many noted religious leaders, including William Penn and Robert Barclay. In *Das Blaue Kreuz*, Oktober-Dezember 1920, appears the first portion of an article from the pen of Pastor Wöhrrmann—"Aus dem Leben der Herforder Abtissin Elisabeth von der Pfalz," with a reproduction, as frontispiece, of the portrait of the Abbess, by Gerard Honthorst, now in the National Gallery in London. Chapter V. is "Ihr Verhältnis zu den Labadisten und Quäkern."

The Bulletin, No. 11, May, 1920, of the Indiana Historical Commission, State House, Indianapolis, Ind. (Harlow Lindley, of Earlham College, a delegate to recent All Friends' Conference, Secretary), contains the proceedings of the annual meeting of the Society of Indiana Pioneers, held 11th December, 1919. On that occasion Mrs. Grace Julian Clarke read a paper on *Wayne County and the Inward Light*. This is a useful summary of the work of Friends on the eastern border of the State of Indiana, Wayne County being largely settled by Friends from North Carolina. Among the first immigrants was Andrew Hoover, great-grandfather of the writer, who arrived in the spring of 1806. Referring to the anti-slavery secession in 1843, when the "Indiana Yearly Meeting of Anti-Slavery Friends" was formed at Newport (now Fountain City), Wayne County, Mrs. Clarke writes:

"It is a significant fact that it was among those very seceding Quakers, and in that same little village, that the Indiana branch of the famous Underground Railroad had its chief depot. The old Levi Coffin house in Fountain City is one of our most notable historic shrines, happily preserved in its original form, and yearly visited by throngs from all parts of the world."

The writer concludes:

"We see how Quakerism persists and writes its principles in our national consciousness and institutions. Other churches have been forced to lay hold of its vital elements because they were in the direct path along which the churches must travel in order to fulfil their mission."

Mrs. Clarke is not a Friend, but comes from a Quaker and abolitionist family. Her father was George W. Julian and his mother was a member of the Hoover family, the first Quaker family to settle in Indiana. On her mother's side she is a grand-daughter of Joshua R. Giddings, of Ohio, one of the leading anti-slavery men of his generation. She married Attorney Charles B. Clarke in 1887 (note by Professor Harlow Lindley).

The life of Joseph Gundry Alexander (1848-1918) has been written by his youngest son, Horace G. Alexander (London: Swarthmore Press, 71 by 5, pp. 225, 7s. 6d. net). Despite a few illustrations of what the author describes in his Preface as "not quite the same faith that my father had," the son writes very sympathetically of his father's life and work, and takes the reader through his "Early Days," "Student Days and Marriage," and "Study of International Law," to his great work in connection with anti-opium and peace, and travels in France (where he was much at home), India, China, Belgium, Scandinavia, Japan, United States, Switzerland, Italy, Palestine, and elsewhere.

In connection with work for Congo Reform, he was in Rome in 1906, and wrote thus of his interview with the Pope:

"Notwithstanding the difficulties between a convinced Protestant like myself and the fervent Catholics by whom I was surrounded, there was a profound unity in our motives of action. I was made to feel this throughout . . . in fact the Pope shook hands with me and accepted a pamphlet on the Congo question with the utmost cordiality." His biographer adds: "This casual reference to the Pope's handshake caused quite a sensation among some of his relatives and others who heard of it. One of them declared that only one other man had ever done such a thing, and some of his friends used to tell him that the Pope must have held out his hand to be kissed, not to be shaken, but he was never convinced of this: he had explained his scruples to one of the cardinals beforehand, and this man introduced him to the Pope with some words of explanation" (page 163).

Walter J. Kaye, B.A., F.S.A., of Pembroke, Park View, Harrogate, has transcribed and edited and will shortly publish *Harrogate (Christ Church) Registers, 1749-1812*, with Harrogate and Bilton entries at Knaresborough (c. 1560-1750) and noteworthy extracts from the Pannal Parish Accounts (c. 1660-1760), with illustrations, price one guinea. The parish accounts of Pannal contain "searches for arms, for conventicles, for Quakers and Papists."

The twentieth volume of the new series of the *Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society*, (Kendal: Titus Wilson and Son, 287 pages, 1920), contains several items of Quaker interest, especially in supplying the name of the Walney Island "preist," who had not the courage to face George Fox (Camb. *Jnl.* i. 49; bi-cent. ed. i. 121)—"Mr. Soutwerke, a Presbyterian (1649-1657)."

The portion of *The Harvest of Ruskin*, by John William Graham, which interests us specially is in chapter iii., "To What Fold?" where the religious views of the great thinker and writer are found to come, all unconsciously, into close alliance with those of the Society of Friends. "We find to our surprise that without knowing it, Ruskin was a real and very completely furnished Quaker" (p. 71). He had a testimony against a paid or professional ministry and his attitude towards Baptism and the Lord's Supper was thoroughly Quaker. He objected to mourning garments and he described oaths as "disobedience to the teaching of Christ." His views on war cannot be easily and briefly stated, so the author has to

devote a whole chapter to this subject—chapter viii. However, he is able to conclude that “Ruskin is to be found amongst the Peace advocates” (p. 219).

A recent book by Edward Grubb is *The Bible, Its Nature and Inspiration*, published for the Woodbrooke Extension Committee by the Swarthmore Press, 40, Museum Street, London, W.C.1.

M. Christabel Cadbury has brought out a new edition of her monograph on *Robert Barclay*, which first appeared in 1912. The principal features of this new edition are a very attractive coloured frontispiece by F. Caley Robinson, illustrating Whittier's poem, “Barclay of Ury;” this poem given in full; the story of “L. M. Hoag and the Ghost of Ury;” and fresh information respecting Princess Elisabeth of the Palatinate. Some of the sheets of the first edition, including apparently the title page, have been used—a puzzle to future bibliographers.

There has recently been published in the “Teachers College, Columbia University, Contributions to Education,” as No. 105, a volume by Thomas Woody, Ph.D., Assistant Professor of Education, University of Pennsylvania, entitled, *Early Quaker Education in Pennsylvania* (New York City: Teachers' College, Columbia University. 9½ by 6½ pp. 287 \$3.00). After a brief survey of the principles of Quakerism, especially as regards education, Dr. Woody deals with education in Philadelphia, and then in several counties. Chapter ix. describes “School Support, Organisation and Curriculum,” followed by a most interesting chapter on “Masters and Mistresses,” and closing with “Education of Negroes and Indians.”

Minutes of Friends Meetings have been diligently consulted, a valuable list of these being given in the Bibliography, as also a long list of “Printed Sources,” “Newspapers,” and “Secondary Materials.” The Index is disappointing. There is much reference to Robert Proud, Anthony Benezet, George Keith, F. D. Pastorius, Enoch Flower, and other instructors of youth. Robert Willian should in every case be Robert Willan. (“Dr. Robert Willan, unmarried,” was certified from Scarborough Monthly Meeting to Philadelphia “in order to undertake the keeping Friends' School” 12 mo. 2. 1747-8—A. C. Myers, *Quaker Arrivals at Phila.*, 1902.) We should prefer also Roberts Vaux to Robert Vaux, William Sewel in place of William Sewell, and Norman Penney rather than Norman Penny!

The book is sure to become a valuable work of reference.

In the twenty-first issue of the *Almanac and Year Book*, 1921, of the First National Bank of Woodstown, N.J. (William Z. Flitcraft, cashier), there is a considerable account of the life and work of John Fenwick (1618-1683) who is described as “John Fenwick who introduced William Penn into America colonization.” The narrative is based upon a sketch of Fenwick's life by John Clement, published by the Friends' Historical Association of Philadelphia in 1875. After passing through law studies

Fenwick became a major in the Parliamentary Army, 1648. He later became a Friend and "at the time of the Restoration he had fully adopted the opinions and practices of George Fox and suffered much in person and estate." About 1673 he became associated with Edward Byllinge (1628[?]-1686) in ownership of land in New Jersey, but lived a troublous life in connection with it. William Penn was appointed arbitrator in various disputes.

The pamphlet contains a view of John Fenwick's house at Ivy Point, Salem, N.J., and a reproduction of a portrait of "Major John Fenwick."

Recent Accessions to D and notes on some of them

JIN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months:

Thomas Edmund Harvey has presented his last remaining copy of the address which he gave in December, 1911, before the London Society for the Study of Religion, on *The Journals of George Fox* (privately printed, 36 pages, 4to.). The address was delivered at the time when the Cambridge *Journal* made its appearance, and the writer naturally refers principally to that edition. But there is also a cento of extracts from the Short Journal which has never been printed *in extenso*—probably longer extracts than any which have yet been seen in print.

By favor of Dilworth Abbatt, of Preston, an issue of the *Tulketh Hall Mercury* (1848, No. 5, vol. ii.) has been added to a few other issues in D. Tulketh Hall, on the outskirts of Preston, housed a Friends' Boarding School, commenced by George Edmondson and his brother, and continued by William Thistlethwaite (who resigned the superintendency of Penketh to go to Tulketh) and Dr. Michael Satterthwaite. When the beautiful woods by which it was surrounded were cut down, the School was moved to near Wilmslow.

By the kindness of Mr. Cecil Oakley Naftel, of 20, Eastcheap, E.C. great-great-nephew of Nicholas Naftel (see THE JOURNAL, xiv. 188; etc.), Friends' Reference Library has become the possessor of a pamphlet *The Beginnings of Quakerism in Guernsey*, written by Miss Edith F. Carey (author of "The Channel Islands," a book of 300 pages, published in 1904), and reprinted from the Transactions of the Guernsey Society of Natural Science, for 1918. The lecture is founded on the "Memoirs of Nicholas Naftel" (1762-1842), published in U.S.A. in 1888, by his grandson, Joseph Nicholas Naftel, and now very scarce. We hope to return to the subject when fortunate enough to secure a copy of the Naftel "Memoirs."

The J. J. Green Collection

SECOND LIST OF BOOKS WITH NOTES ON SOME OF THEM

Memorials of an Ancient House, a History of the Family of Lister or Lyster, 1913, 400 pages. On page 285 begins the "Pedigree of the late Lord Lister."

A Memoir of Henry Bradshaw (1831-1886), Fellow of King's College, Cambridge and University Librarian. London, 1888, 447 pages.

Henry Bradshaw was a son of Joseph Hoare Bradshaw, a member of the firm of Barnett, Hoare & Co., bankers, who was by birth a Friend. Henry's great-grandfather, Thomas, married in 1777, Sarah, daughter of Samuel Hoare. The family estate was at Milecross, Co. Down. "Henry Bradshaw himself never lost sight of his Quaker connections and treated any Friends whom he came across as in some sort relatives of his own." On p. 366 there is a long and characteristic letter to Joseph J. Green.

Illustrations of the Influence of the Mind on the Body, by Daniel Hack Tuke, second edition, 1883, 482 pages.

Letters from an Architect, by Joseph Woods, F.A.S., F.L.S., F.G.S. London, 2 vols., 4-to., 1828. Joseph Woods (1776-1864) was a son of Joseph Woods (1738-1812), who married Margaret Hoare (1748-1821).

Ovid's Metamorphoses, translated by Thomas Orger, with the Latin Text. London, 1814, 602 pages, a very rare book. Thomas Orger, LL.D. (c. 1777-1853) was the son of George Orger (c. 1749-1829) of Hertford and High Wycombe, and of Sarah Poulter (1752-1823) of Ramsey, Hants. He was in business as a "mealman" when he married, in 1799, Sarah Johnson (c. 1778-1803). In 1803 he was a printer. In 1804 Orger married Mary Ann Ivers (1788-1849), of the Windsor Company of Comedians, and left Friends.

Groot Wordenboek der Nederduytsche en Engelsche Taalen, by William Sewel. Second edition. Amsterdam, 1708, 608 pages.

Recollections of the Life of Countess Matilda von der Recke Volmerstein, by her daughter, translated from the German, 342 pages, 1873. The author was Maria (-1885), who in 1861, married William Allen Hanbury (1823-1898), only child of Cornelius Hanbury and Mary Allen, who was the only child of William Allen, F.R.S. The Count Adelberdt von der Recke Volmerstein, and his wife, Matilda, Countess von Pfeil (1801-1867), were earnest Christian philanthropists and established a home for poor children at Düsseldorf in the Rhineland. They originated the idea of Deaconesses Institutions, afterwards carried out at Kaiserswerth. Later, their residence was at Craschnitz, near Breslau, in

Silesia, where they were visited in 1860 by W. A. Hanbury and his half-sister, Charlotte (who was much interested in the Count's work), and where a year later, the former was married to Maria von der Recke, the eldest daughter. Their only child, Adelbert William Allen de Hanbury, was born in 1863, the only descendant of William Allen, F.R.S. W. A. Hanbury took great interest in the history of his family, which, with the work of others in the same field, resulted in the two fine volumes of "The Hanbury Family." He died in Paris where he had resided for some time.

Mrs. Hanbury, in the Life of her mother, records the visit to Düsselthal [in 1840] of "the pious evangelical members of the 'Society of Friends,' William Allen, with whom she [the Countess] exchanged many letters, Samuel and Joseph Gurney¹ and Mrs. Fry, which afforded her much pleasure. She writes about it:

" ' We have had a great pleasure the last few days; the celebrated Elizabeth Fry, who since 1819 has accomplished such an incredible amount of good in the prisons, and who properly speaking gave the first idea for the improvement of prisoners by instruction and employment, was with us here, and we twice with her at Düsseldorf. Her external appearance is uncommonly imposing from her great dignity, with the expression of the deepest humility and the greatest love with which she receives everybody, meeting even the worst criminal with this deep, holy love, and expressing the longing of her heart to see him happy now and blessed here after.

" ' She was five days in Düsseldorf, and spoke several times to the prisoners, who listened with great eagerness to her words and were deeply moved. On Sunday evening we attended a very large meeting, which with the help of her dear brother and a venerable friend she made a time of true blessing. After the brother had read the seventh chapter of Matthew with much solemnity and impressiveness, a silent pause followed after which she began to speak, and with great unction admonished us all to live in accordance with the chapter—no word was without value and many were deeply impressed. Then came another pause and then her friend, the venerable Allen, spoke of the happiness of the children of God here below . . . After a pause the worthy Mrs. Fry again rose, and kneeling down, while all, even the great and distinguished people present, knelt with her, she prayed for us all that we might endeavour to become entirely the Lord's own. Oh, it was deeply impressive! and the fruit will certainly not be wanting. It was a wonderful evening in the midst of the bustle of the world, and, certainly, for some present, the first Sunday evening of the kind ' " (page 168).

In 1847, Peter Bedford remitted £53 for the work at Düsselthal (page 241).

The Parents of a Quaker Race, being some Account of Isaac and Elizabeth (Maire) Stephenson, of Bridlington Quay, Yorks, and some Particulars of their Ancestors and Descendants.

In ms.

¹ Not Joseph John Gurney—he was then in the Western World. William Allen published in 1840 in his *Lindfield Reporter* an account of Count von der Recke's work at Düsselthal.

was done, and we were all received. — "As I was in the Person from the Court, one of the Company, I was received by Mary

Notes and Queries

KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. *Jnl.*—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*Dictionary of National Biography*.

FRIENDS AND KING GEORGE III.
1761. 10 mo. 1. London.

WILLIAM LOGAN to James Pemberton, Philadelphia.

"It was Expected here in the Spring that we should have seen some Addresses among letters from our Assembly, and from our Friends to y^e King and It is now thought by Friends here that as it was then neglected, It would now be quite Suitable and Proper that one should come from Friends on the King's Marriage and Coronation, including his Accession to the Throne, & I am quite of their sentiments.

"Friends with us want proper Representatives here and so indeed do our Assembly much. Many of the most knowing and most thoughtful think, and with Truth, that Friends Interest declines at Court, not so much from any dislike the People there have to us, but for want of proper persons Exerting themselves and applying on Particular and Proper Occasions, and I think at this particular time an Affectionate Respectable Address from Friends would be well timed, and as well received.

"Please therefore advise with such Friends as thou may think proper on this head. If it comes

I don't know a more Suitable hand it can pass thro than Doctor Fothergill, and John Hunts if connected, or Doctor Fothergill if one Hand should be thought sufficient.

"Please to send this paragraph to Brother Smith."

1761. 11 mo. 14.
WILLIAM LOGAN to James Pemberton, merchant, in Philadelphia.

"In my last I gave thee some hints Respecting some of our Friends Sentiments here of the Propriety of our Friends addressing the King on his Coronation and Nuptials. Since which twenty-four Friends in behalf of the Body (of which I was one) were Nominated to Wait on the King, the Queen and Princess Dowager with Separate Addresses. We were recd in an uncommon Polite Manner, and treated with Great Kindness, and as the list of the Friends Names who were to Wait on the King were sent to him, He sent his Page out to desire Doctor Fothergil to introduce us all separately to him under our several Names, which

¹ John Smith, who figures in my *Hannah Logan's Courship*.

was done, and we were all received Very Kindly.

"As I was introduced as a Person from Philadelphia, and One of the Governors Council It occasioned him afterwards to ask the Doctor several Questions respecting Friends wth Us.

"Since this Attendance I was last 2^d day (being the Day of y^e Procession of Lord Mayors Shew) at David Barclays house, where the King Queen and all the Royal Family were, to see the Procession, from half Past 2 a'Clock till Seven at Night, with the Liberty of being in the Room with them all as I might incline. Here Doctor Fothergil and Jacob Hagen were appointed to attend, and the Doctor to present the King with a Neat Edition of Robert Barclays Apology in English, & Jacob another to the Queen in German, which they kindly accepted, & several of the Nobility Requested that David Barclay would send them some more, to the Number I think of twenty, which he has Engaged to do.

"As the King knew the Doctor again, He again asked him many Questions respecting the State of the Society, as also of our Friends in Pennsilvania, their Number in proportion to others &c. &c."

(Pemberton Papers, vol. 15 (1761-1762), pp. 53, 72, in the Collection of The Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia.)

ALBERT COOK MYERS.

For the address to George III. and for the visit of the Royal Family to David Barclay's house in Cheapside, see J. J. Green's *Souvenir of the Address to King Edward VII.*, 1901.

"PETER AND THE ELEVEN."—In *Family Memorials*, by Mary Ann Harris, 1869, we read :

"Peter Bedford was prominent among these indefatigable workers who were known amongst their circle by the name of 'Peter and the Eleven.' I do not remember the names of all, but Edmund Janson, G. W. Alexander and John Barclay were conspicuous amongst them."

Can any reader suggest others of this philanthropic band ?

GRACECHURCH STREET FIRE (vol. i. p. 23; vol. v. p. 203).—The diary of Isabella Tindall, under date 1821, 9 mo. 16, gives the following :

"We have heard this morning of a fire which burnt down Gracechurch Street Meeting-house with all the old records and books; four lives were lost, and part of the adjacent buildings was destroyed."—Harris, *Family Memorials*, 1869, p. 114.

FRIEND BONNET-MAKERS (xvii. 114, 115).—From a little series of accounts for bonnets, etc., presented by J. J. Green, we find that in 1846 and 1847 "Waller and Sparkes" were Bonnet and Cloak Makers and Silk Mercers at 76, Houndsditch. In 1848 the firm was "Sparkes and Pumphrey," and in 1859 it was "S. and M. Pumphrey." The price of a "black ottoman Bonnet" was twelve shillings in 1847 and 1848.

Elizabeth Messer Bray (née Dyne) wrote us in December last from Plymouth (she is since deceased) :

"I remember two sister Pumphreys—Maria and Sarah. I

learnt what I knew of 'the art' from Sarah Busby, who succeeded Maria Pumphrey. I heard a boast of the number of bonnets made during the year of the 1851 Exhibition. I cannot remember the number, but I can safely say that it was more than a thousand."

THE THREE MARRIAGES OF EDMUND GURNEY, THE YOUNGER.—In the account of Edmund Gurney, given in vol. xvii. pp. 65-71, the surname of his second wife was left a blank. By the kindness of Henry Gurney, of The Orchards, Outwood, co. Surrey, who instituted enquiries for us, we are able to supply the missing name. Sir Eustace Gurney writes:

"I have been looking about for any information with regard to Edmund Gurney's wives, but I can only find Katherine Fry's statement that 'his second wife was Anne, daughter of Hubert van Flierden, of Lynn, cousin of his first wife, their mothers being sisters, daughters of John Hope,² of Amsterdam, by whom he had a son and daughter, who both died minors.'

MARY TANNER (1792-1869) (xvii. 89).—Edward Gregory, of Bristol, writes, under date xi. 1920:

"Mary Tanner's father, Edward Gregory (d. 1831), was a farmer. I

² "The Hopes, of Amsterdam, and Deepdene, Dorking, were associated with the Gurnells, Harmans, and Hoares (see my account of Jonathan Gurnell in D; *Samuel Hoare*, edited by F. R. Pryor). Thomas Hope, apprenticed to the Gurnells, became a millionaire."—J. J. GREEN.

have a bundle of his stock-taking sheets for nearly all the years between 1779 and 1827. These sheets would no doubt interest a modern farmer. It is instructive that a farmer of that period should have kept his accounts for so many years.

"With regard to Mary Tanner's birth there is an interesting note or two in Betty Bishop's diary which was kept during the years 1779 to 1801. Betty Bishop, *née* Gregory, was Mary Tanner's aunt and great-grandmother to Emma Maria Bishop, and my great-great aunt.

" 1792, iii mo. 29, 5th day. Father came from Yatton this morning & brought the sorrowful account of dear sister Molly Gregory being removed about three hours after being delivered. She seemed brave for about two hours, when a sudden alteration took place, which terminated very soon, and I hope her change is a happy one, and that her dear husband and childrens loss will be her great gain. The little dear infant is a remarkable fine child, and likely to live.

" 4th mo. 1, 1792, 1st day. Sarah Gillet, E. Bishop & myself set off this morning for Yatton in order to attend dear sister M. Gregory's funeral. She was interred at Claverham where a very solemn meeting was held much suited to the occasion and I hope what was there dropped will be as bread cast on the waters which may be seen after many days. Dear Brother held up better than might be expected.

" 4th mo. 2, 2nd Day. The little dear child had a comfortable night & seemed better this morning."

DR. HENRY SACHEVERELL ON GEORGE FOX.—In the tract entitled *The Communication of Sin*, a sermon on 1 Tim. v. 22, preached at the Assizes at Derby, August 15th, 1709, by Henry Sacheverell, D.D., Fellow of Magdalen Coll., Oxon, and Chaplain of St. Saviour's, Southwark, printed in London in 1709, occurs this sentence:

"Who would have thought threescore years ago, that the Romantick and Silly Enthusiasms of such an Illiterate and Scandalous Wretch as Fox, should in the small Compass even of our Memory, gain such mighty Ground, Captivate so many Fools, and Damn 'em with Diabolical Inspiration and Nonsensical Cant?" (page 15).

Henry Sacheverell (c. 1674-1724) preached another sermon, later in the same year, in St. Paul's Cathedral, on "The Perils of False Brethren in Church and State" (2 Cor. xi. 26), which was also printed.³ These two sermons were the ground of his prosecution and trial in Westminster Hall in 1710, which lasted three weeks, it being held by the Government that they favoured the Stuarts. He was suspended from preaching for three years, and his sermons burnt by the common hangman. He was the hero of the populace. In 1713 the Queen gave him the rich living of St. Andrew's, Holborn. (See *D.N.B.*, also Recent Accessions to **D** mentioned vol. xvii. 129).

³ Copies of both sermons are in the possession of Edward Gregory, of Bristol. The first has been on loan in **D**.

MARY ANN DEANE.—The inclusion in Maude Robinson's volume of Quaker stories—*The Time of her Life*—of the account of the visit of Alexander I. to Nathaniel Rickman's house in 1814, has again brought forward the personality of Mary Ann Deane, the writer of the well-known letter descriptive of this visit. The existence at the same time of two Friends of the same name and about the same age has misled some writers.⁴

Mary Ann Deane, of the letter, was a daughter of Joseph and Ann Deane, of London, born in Southwark in 1794. She was at Ackworth School 1802-7 with her sister Martha (afterwards Swinborn). In **D** is a letter written in 2 mo. 1807 by Joseph Deane to these two daughters at Ackworth. At the time of the Imperial visit to the Rickmans at Amberstone, she was, apparently, in the position of governess to the Rickman children. The letter she wrote home on the occasion is preserved in **D**. It is addressed: "Joseph Deane, Baker, Cambridge Heath, Hackney, London." Sarah, a sister of Mary Ann, born 1800, married John Hilton in 1819, when she was described as of "Shoreditch, London." Sarah Hilton died at Brighton in 1890. Her brother, Joseph Groom Deane, was living in Shoreditch when he married Rachel Harrison in 1820.

The Registers of Burial record the death at St. Leonards in 1858, at the age of "about 67," of Mary Ann Deane, spinster, "of Shoreditch." It appears probable that

⁴ As e.g. in *My Ancestors*, by Norman Penney, where the error on page 100 is corrected on page 236.

this is the writer of the letter, although reckoning from the year of her birth she would be 64 years old at death. Her brother Joseph and sister Sarah are both described as "of Shoreditch."

The other Mary Ann Deane was a daughter of William and Margaret Deane, of Horsham, born there in 1796. She was at Ackworth 1808-10. In 1832 she married Robert Alsop, Jun., and died in London in 1841.

THE EARLY LIFE OF RACHEL METCALFE.—As an addition and correction to the reference to Rachel Metcalfe (1829-1889) in *Friends Beyond Seas*, the following information, supplied by the late Jane F. Green, of Belfast, will be of interest:

"Rachel Metcalfe was a governess (not nursery governess, certainly not a 'domestic servant') for seven years with Charles and Sarah Fryer, then residing near Huddersfield. They afterwards removed to Croydon and took the position of Superintendent of Friends' School there, and R. Metcalfe accompanied them. When the younger children went into the School R.M. took the position of Teacher in the School. Some years later she felt she must leave to go and make a home for her youngest sister, so she opened a business near Huddersfield, near to the late Sarah Robson, who was always a kind friend.

"It was while she was at Croydon and in a silent meeting there, that it was impressed upon her mind that she must go to India, not then, but some years later."

SUFFOLK LICENCES.—Many licences for meetings held in various houses were granted under the provisions of the Toleration Act of 1689. The following, relating to Friends in Suffolk, are copied from *Records of Protestant Dissenters in Suffolk*, by Vincent B. Redstone, Woodbridge, 1912:

"Bury St. Edmunds, 7 June, 1749. It was certified by John Drewitt of Bury St. Edmunds that a Meeting House built on purpose for the Religious Worship of the People called Quakers in the Brackland in Bury St. Edmunds, is set apart for Religious Worship," etc.

"Mildenhall, 14 June, 1766. Was certified by Richard Brewster, of Bury St. Edmunds, farmer, that the dwelling house of Elizabeth Adkinson, widow, situate in the Holowell Row in Mildenhall, is set apart for the Christian Worship of Protestant Dissenters called Quakers."

"Ipswich: 12 April, 1841. It was certified by Richard Dykes Alexander of Ipswich in the parish called St. Matthew that a Meeting House and premises called 'The Temperance Hall,' situate in Ipswich in the parish called St. Margaret and now in the holding and occupation of himself, are set apart" etc.

SMALL-POX AT WOOPERIDGE, 1719.—From the above book we cull the following records of death:
 19 June, Thomasine Brighting, a Quaker, buried.
 12 August, Robert Evans, a Quaker, buried.
 1 September, Ann Churchman, a Quaker, buried.

1 September, Benjamin Freeman,
a Quaker, buried.
29 September, Lydia Freeman,
a Quaker, buried.

LONG SERVICE (xv. 160).—Nathan Babcock, of Bolton, Mass., was Clerk of Bolton M.M. 1857-1919, a period of sixty-two years. (*Bulletin Fds. Hist. Soc. Phila.*, x. 38.)

ELIZABETH FRY IN WORCESTER.—“On the 17th of March [1824] I had the honour of being summoned to Worcester to meet the celebrated Mrs. Fry. We went first to a public breakfast and afterwards to the jail. In the drive to the prison Mrs. Fry kindly selected me for her companion in the carriage. As we drove along, our subject of discourse was the danger of celebrity for females especially; and she at once and candidly confessed that she was in a situation of greater temptation than myself, though, as she kindly said, a known personage, as her acts and deeds brought her so much into public.

“On arriving at the jail there was an immense crowd to meet her, and many of the principal county magistrates to hand her out and conduct her through the courts and offices. She is a fine, composed, majestic woman, and it was most interesting to hear her address, which she gave from the chapel in the preacher’s place, a clergyman of the Church of England standing on each side of her.”

From the *Life of Mrs. Sherwood*, by her daughter, Sophia Kelly, London, 1857. Mrs. Sherwood (1775-1851) was a popular writer of that time.

LINDLEY MURRAY HOAG AND THE GHOST AT URY.—The second edition of *Robert Barclay*, by M. C. Cadbury, 1920, gives in full this story, which appeared in THE JOURNAL, x. 187, taken from the life of John Wigham Richardson, published in 1911. Miss Cadbury sent a copy of THE JOURNAL to a member of the Barclay family and received the following reply from Robert W. Barclay, of Logmore, Dorking, dated 21st September, 1920 :

“With regard to the story of the Ghost at Uri, I must say I had never before heard of it, nor of the missing deeds, and put it down as apocryphal. I learn from my uncle, the Rev. C. W. Barclay, that he had never heard of it before either, and he is the best authority I know of on all family history. Also he has never heard of a portrait of Colonel David Barclay of Uri or of the son, the Apologist.”

The editor of *John Wigham Richardson* cannot give any clue to the provenance of the story, which appears in his book under date of 1849.

L. M. Hoag was in Europe in 1845-6 and in 1853.

Can any reader assist in proving or disproving the story? Was the story current at an earlier date than 1911?

IRISH FRIENDS AND EARLY STEAM NAVIGATION.—A letter, dated Matale, Ceylon, 12 xii., 1920, received by J. E. Grubb, from Joseph Malcomson, states :

“My uncle, Joseph Malcomson, was the moving spirit in the business of shipbuilding at the Neptune Iron Works. It was

said of him that you could turn him away from nothing that he was determined on but by persuading him that it would be dangerous to human life. He was the first large ship owner to take up the screw-propeller. . . . A story is told of him and an old foreman in the works who was a confidant of his. He came one day and said to the foreman:

“‘Davy, we are going to put a screw-propeller in the next ship that we shall build.’

“He replied: ‘A screw, Sir, a screw is not worth a God’s d—mn’

“J. M. replied: ‘I don’t agree with you, Davy, I think it worth a God’s blessing, and with His help we will make it one!’

“I remember very well the launch of the *William Penn*, the largest ship that had been built in Ireland up to that time. She stuck when she had gone a few feet down the ways; another attempt to launch her failed; finally she was lifted by several of Tangyes hydraulic jacks, which were obtained for the purpose and the ways re-adjusted and she was launched by my youngest sister, afterwards Mrs. J. N. Richardson.

“I do not know whether my uncle and Anthony Robinson went up with the first steamer to St. Petersburg or not, but I know that the Czar gave a patent or the equivalent for the office in London to be always called the St. Petersburg Steam Ship Office. There never was a St. Petersburg Steam Ship Co. The first steamship to St. Petersburg was not the *Sirius*.”

HENRY TOWNSEND, OF CORNWALL, N.Y.—In *Things I Remember*, by Frederick Townsend Martin, London, 1913, p. 3, there is a notice of Henry Townsend, of Cornwall (Hudson River), who befriended the early, persecuted Quakers and at whose house meetings were held. He was imprisoned some months in the Fort at New Amsterdam, at the instance of Peter Stuyvesant, burgomaster of Cornwall, and was cheered by the daily visits of his little daughter who brought him food. After his release he returned to Oyster Bay, the place of his first residence in America.

THE POSSE COMITATUS OF 1798.

—The Stowe MSS., Nos. 805 and 806, in the British Museum, are a Register of names, and occupations, of all persons, between the ages of 15 and 60 years, in the co. of Bucks. It was made in accordance with the Precept of Feb. 16, 1798, by John Penn, Esq., the High Sheriff of the county, in the above year.

It gives, under the headings of the various towns and villages, lists of names of males between the ages mentioned, noting the deformed, maimed, and Quakers.

The object of the list was to show the total effective men, supposed to be fit for service. It gives, also, the number of wind, water, and corn-mills, and the number of horses, waggons, and carts, owned by various persons, whose names are given. From *Notes and Queries*, 18 Dec., 1920.

FICTION.—In Emma Marshall’s story, *Life’s Aftermath*, the

author introduces Friends in the Lake District of England about the third decade of the last century. Her Quakerism is very stiff and formal and has not enough life in it to retain the young people, who go off and marry non-Friends but eminently good people. She intended to give the title of her book, "Rachel," but altered to the above from words used by Longfellow to whom the book is dedicated.

Friends are also introduced into *The White King's Daughter* but before their time. "The garb of a Quaker" and "membership in that body" were not known in the time of Charles I.

In *The Breathless Moment*, by Muriel Hine (Mrs. Coxon), 1920, Miss Vallance is called a Quaker, though the only sign of it is her strong objection to the late War.

Mrs. Gladstone and Jacob Bright

A FRIEND who met Mrs. Gladstone at dinner in the 'nineties relates the following incident. It aptly illustrates her knack of carelessly appropriating to herself the vantage-ground, when quite unmistakably belonging to her adversary. She was seated next to Mr. Jacob Bright, and looked frankly bored. Presently she broke the silence in a desperate sort of way.

MRS. GLADSTONE: "And how is your brother?"

JACOB BRIGHT: "My brother, John Bright, is no more."

"Oh! I know that of course. I did not mean him. I meant your other brother."

"But I never had any other brother, Mrs. Gladstone."

"Yes, yes, I knew him quite well—fatter than you. He sat for Stoke and resigned his seat on account of ill-health."

(Cheering up and pleased at being mistaken for his brother's son.) "Oh, that is not my brother. I only wish I was not too old to claim a brother so young. The one you mean is my nephew, William Leatham Bright, my brother John's son."

(Smiling complacently and compassionately.) "Ah! I see you make the same mistake I sometimes do and confuse the generations."

Catherine Gladstone, London, 1919.

ELIZABETH FRY.—January 6, 1842. Mrs. Gladstone mentions a city dinner to meet the Prince Consort.

"Peel spoke well and the Prince was evidently affected by his allusion to the dear ties which bound him (the Prince) to England. Elizabeth Fry sat between the Prince and the Prime Minister."

Catherine Gladstone, London, 1919.

When the ~~Journal~~ was first published in 1873, it was a small monthly magazine, but I soon found time to increase its size and scope, and Hannah Barrington from Belfast became the superintendent and house-keeper, and the ~~Journal~~ became a monthly magazine of poor little

THE JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY

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Our Quotation—8

"When the Christian is convinced that the principle upon which he acts is correct, I believe it does not become him to examine too closely his probability of success, but rather to act in the assurance that, if he faithfully does his part, as much success will attend his efforts as is consistent with the will of that Divine Leader under whose banner he is enlisted."

JOSEPH STURGE (1793-1859), quoted in the forthcoming volume, *The Later Periods of Quakerism*, by Rufus M. Jones.

Reminiscences of Lisburn School

THE following reminiscences were dictated at various times by Mary Tolerton, *née* Creeth (1792-1884), to her daughter, Jane Tolerton (1833-1917)¹.

My mother took me herself to Lisburn School.² Though it was perhaps twenty miles from Richhill, we set out to walk, for there were no railways in those days, and no stage-coach had ever been seen in our neighbourhood. We hoped, I suppose, for a friendly lift, but whether we got it or not I do not know, but I remember that my feet were so sadly blistered that Mother had to carry me, and that we spent one night on the way, at Sarah English's at Trumra, near Moira.

When mother left me I cried very much, but I soon found kind friends at the school. Thomas and Hannah Barrington³ from Ballitore were superintendent and house-keeper, and the latter took a motherly care of poor little me. She was kind to all, and made pets of the little ones.

I was put to sleep with Mary Wood, one of the elder girls, who was very kind to me, and as I was rather puny she always managed that I should find a piece of bread under my pillow in the morning. There were about eighteen girls at the school and the teacher was Sarah Dickinson.⁴ The boys were more numerous. Sarah Dickinson was a very superior young woman. When she entered on her post at Lisburn she had many difficulties to encounter. The girls, some of them almost grown up, had united to oppose her, for the school was in a disorganised state, owing [to the] effect of the "New Light"⁵ opinions, which had penetrated even there. The preceding mistress, Elizabeth Doyle,⁶ had imbibed these opinions, which she displayed more especially in the crowning act of her extraordinary marriage with John Rogers,⁶ a Lisburn Friend, which took place in 1801. Except that they published their intentions in the market at Lisburn, the only ceremony on the occasion was a simple promise made in the presence of witnesses in the girls' schoolroom. Two of the girls, Alice and Mary Sedgewick, had been very much influenced by Elizabeth Doyle, and afterwards I think they were dealt with by the Monthly Meeting and narrowly escaped disownment. So it may be supposed that Sarah Dickinson found little respect for established rules prevailing. She was kind, but firm, and as some of the elder girls left the school shortly before I was placed there, good order had been restored.

In the course of time Samuel Douglas⁴ came to be schoolmaster, and after a while he and Sarah Dickinson were married. I remember well seeing them ride off on horseback (the bride on a pillion behind the bridegroom) to Ballinderry Meeting to be married. We were at breakfast, and we all rose to have a peep at them as they rode up the hill. We had no lessons that day, but Hannah Barrington employed the older girls in the granary in filling mattresses with fresh straw. This we thought great fun. When the work was done we were treated to bread

and cheese and probably a drink of beer. Those times were different from the present, for we had beer regularly twice a week at dinner. Vacations were not in vogue then, but we often had a "play-day" or an evening allowed us for recreation. On Seventh Day afternoons we had no lessons, but we had then to see that our clothes were in order, and to pack our tuckers in our dresses for First Day. In the fruit season we were frequently allowed into the garden to gather fruit for ourselves, which was a great treat. At that time the fruit was never sold, but kept for the children. When the blackberries were ripe we had many a grand ramble, often taking home cans full of them to be made into dumplings. On these occasions the mistress always had a bell to collect the ramblers. Once a girl was missing, causing great consternation. After a long search she was found caught so fast in a thicket of brambles that she could not get free. Colin Glen, still famous for its blackberries, was a favourite resort.

A very important event was the birth of our mistress's eldest child. We girls were taken to see the baby, whose grandmamma, Mary Douglas,⁴ as we passed from the room, handed each of us a large slice of bread and butter with home-made cheese. Whenever such occasions occurred afterwards the grandmamma always brought us a cheese. She was noted for good cheese-making.

Winter and summer we wore the same dress of dark coloured stuff with short sleeves and low neck. Our tuckers of muslin were very neat and ornamental, being drawn in with a string run in the upper edge. Over this when we went to meeting we wore in summer white "vandykes"⁷ of thick muslin, or a white muslin handkerchief crossed over in front. In winter we wore little cloaks. We had gloves of slate-coloured glazed muslin which reached above our elbows; these we made ourselves in sewing class, also our little bonnets of the same material. Our pinafores were of checked linen made high round the neck, but we were not allowed to wear these during lessons; we had to take them off, fold neatly, and sit on them till lessons were over.

Great care was taken as to our carriage and deportment, lest we should contract any bad habit of stooping or shuffling in walking, etc. Those were the days of back-

boards and seats without backs. Sometimes we had to stand up straight with our backs against a wall, sometimes to lie flat on the floor, or our shoulders were held back with bandages in order to expand our chests. Once I remember being tied up in this way, which so distressed me that I began to cry, and as I could not raise my hands another girl was told to take my handkerchief and dry my tears for me. This was a cruel mortification, and I wept more bitterly than ever. I never forgot this, and never again was I bandaged for stooping.

We were taught to sew with great neatness, for Sarah Dickinson was an adept in the art. The Friends who were on the School Committee often sent work to be done by the schoolgirls, for which the school was paid. When Lucia Richardson⁸ sent anything she liked me to do it, as I suppose I was one of her favourites. I remember darning a tablecloth for her in the pattern of the damask. She was very much pleased, and made a pretext of wishing for a drink of milk, for which I was sent to the dairy, whither she followed me, and slipped half-a-crown into my hand. At other times she gave me a pair of long gloves, which being of kid were very much admired, also a white "hair-bine"⁷ handkerchief for the shoulders for summer wear, also considered very pretty. I remember Lucia Richardson as a very elegant, lady-like person, of such an erect carriage that, as she told us, she had not for sixteen years leaned against the back of her seat in meeting. When she entered the schoolroom the force of her example made us all involuntarily straighten our shoulders.

The work that I liked best of all was to darn John Conran's⁹ stockings. I thought him the best of men, and that if I could only live with him always I should certainly be a very good child. He did not often come to the school except when he accompanied Ministers from a distance. Of these I remember one from America, William Jackson,¹⁰ who visited us in 1802 or 1803, and gave us a sketch of his school days, comparing our more favoured lot with his. He said that the schoolhouse where he had studied had only one room, without any windows, but it had an aperture instead which was stuffed with straw when light from outside was not needed. He gave a penny to each girl and each boy. I think I kept mine at

least twenty years. I seem still to see that Friend as he sat on the steps leading to the master's desk (called by us "the throne") in the boy's schoolroom, where we were all assembled to hear him talk and preach to us.

We were very proficient at marking linen and working samplers; these last, however, were done in our play hours. We also worked lines of poetry on "bolton" as presents for our friends. We also for the same purpose knit pincushions in sampler patterns, and some of these which I still have in my possession attest the endurance of the colours of the worsted of those days. I very much enjoyed knitting them, and for one girl—Jane Bell—I made nineteen! I was favoured too by Sarah Douglas with permission to knit one, oval in shape, for her to present to Sarah Grubb (mother of the late Jonathan Grubb). These pincushions were always washed after being knit, then when still a little damp were stretched on a ball before being stitched into shape. So devoted were some of us for a while to this work that we often sat up in our beds to knit while the other girls were asleep.

We were taught reading, writing, arithmetic, etc., by the master in the same room with the boys, but not in class with them, and we sat at opposite sides of the room. The taws, a piece of leather cut into narrow lashes to within an inch of the end, was used in a peculiar fashion. The first boy or girl found idling was obliged to stand between the two sets of benches holding the taws till another idler was found, who then went through the same punishment, regarded as a great disgrace. The "black hole," a narrow cellar under the house and entered from the garden, was used as a place of confinement for very naughty children, and for no other purpose as far as I can remember. I think our dread of being shut up here was not caused by its darkness and solitude, but because confinement there was looked upon as the very greatest disgrace.

We were well fed in my time at Lisburn; we had meat three times a week and soup one day with the meat, eggs and butter or potatoes and butter with milk or beer, our food being varied according to season. Our breakfast was always stirabout and milk, and sometimes we had bread at noon according to the dinner for the day. If milk

was plentiful we had boiled milk for supper. This was milk boiled and thickened with flour or oatmeal. Sometimes we had strawberries and milk. Tea we never had unless it were given us as a treat by some kind friend, and such occasions were times of great festivity. The bread was all home-made and was of the best quality.

Some of the girls were in the habit of going to sleep in meeting. Dorothy Lamb¹¹ sat on a side seat from which she had a view of us all. One day when we were leaving the meeting-house, she was standing in the hall waiting for us, and she called out : " Girls, if you please to halt." We felt rather alarmed as to what might be coming next. She then gave us a lecture on the impropriety of giving way to drowsiness in meeting, adding an anecdote of how when a girl she had been cured of the habit. She attended Ballintore meeting, where her uncle Thomas Wright¹² sat in the gallery. Like other worthies in the country he carried a heavy staff, and one day he saw her nodding, whereupon he raised his staff, and with it struck a violent blow on the gallery rail in front of him. She was roused up with a sudden start, thus betraying herself to the whole congregation. Her short-comings probably remained in our memories more than our own. It was then fashionable to wear very narrow skirts. Dorothy Lamb was very strict in reprobating any approach to vanity in dress, and Samuel Douglas's sister Mary fell under her censure. When Friends were coming out of meeting one day, Dorothy Lamb stopped this young woman, saying : " It's a shame to see thee, Mary : one would think thee hadn't on any petticoat." Whereupon Mary displayed first one—then another—and then a knitted petticoat, this last by the way, fitted her very closely. On another occasion I remember Dorothy Lamb put her fingers inside the bonnet of a young Friend, and taking hold of her cap border at each side stretched it tightly so as to spoil all the crimping, which was then an innovation and considered rather smart. But with all her strictness Dorothy, or as she was generally called Dolly, Lamb, was a kind-hearted woman ; both she and her husband, Thomas Lamb, were good friends to me, and I often experienced their kind hospitality at Peartree Hill.

I remember the great comet of 1812.¹³ I was then

assistant teacher, and I remember standing on the lawn with the girls and gazing in wonder at its long tail.

The winter of 1814 is clearly in my mind. A path was made on the frozen snow from the front door all down the hill to the gate. I remember walking down this path to meeting with some of the older girls, all of us wearing boys' shoes to protect our feet. Some of the drifts were said to be twelve feet in depth.

The caretakers of the meeting-house were Jimmy and Matty Bohannan. Jimmy, who was also employed at the school farm, had come from Ballinderry; from his acquaintance with Friends there he considered himself a sort of Friend. He always attended meeting and said "thee" to every one, but his wife made no profession of the kind.

A deep impression was made on us all by the death of little Anna Douglas in the year 1815. She was the fourth or fifth child of our mistress, and she died at the age of five years and three months. She was a beautiful and most engaging child, with wisdom beyond her years, always watchful over her own actions and words. At the time of her death I drew up a little account of her last days, which brings the dear lamb so vividly before me whenever I read it that I cannot realise that sixty-two years have passed since she entered her heavenly home.

I served an apprenticeship of seven years to the school, teaching and occasionally assisting in the work of the house. When this period had expired I remained in full charge of the school for a year or two after Sarah Douglas had left; the Committee meanwhile being on the look-out for a more fully qualified and experienced teacher than myself. At last believing they had secured such a person they summarily dismissed me. I considered this very hard usage, for I had in no way given cause for displeasure or dissatisfaction. I wept bitterly not knowing where to turn or what to do for the best. Then without taking counsel of any one I wrote a letter to the Committee showing what I considered the unfairness of their action. Then I left the school and my never failing friend, Sarah Douglas, invited me to stay with her till the Committee should meet and I should have their reply to my letter. Mary McDonnell, from Cork, the new teacher, had no sooner arrived than she was taken ill, and was

unable to enter on her duties. The Committee met, considered their difficulty, and I suppose, my letter, and requested Lucia Richardson, one of their number, to ask me to return and resume my post. Deeply mortified as I had been, I thought I could never do this, but Thomas Lamb, my kind old friend (also on the Committee), prevailed on me to yield. Fearing I should change my resolution he would not leave me until he saw me received again within the school walls. I was only to stay till another teacher could be found. Shortly after my return Anna Richardson, the member of the Committee who had been the chief mover in this affair, interested herself for me, and procured for me the post of housekeeper at Waterford School. Thither I went in 1817.

NOTES

Prepared by Ida Pim and Thomas Henry Webb.

¹ The typescript here printed was sent to the editor by the curators of the Dublin Yearly Meeting Historical Collection. The original ms. is in the possession of Emily Creeth, of Rome.

² A school for Friends' children was opened in Eighth Month, 1794, by John Gough (1721-1791), who was the headmaster till his death. In 1794 the school was taken over by Ulster Quarterly Meeting. The house stands on Prospect Hill, overlooking the town of Lisburn, co. Antrim, North of Ireland. A centenary celebration was held in August, 1894, when Joseph Radley, the principal, read a paper on the history of the school; the celebration was reported in *The Lisburn Standard* for September 1st.

The editor of THE JOURNAL would be glad to secure a list of the headmasters.

³ Thomas Barrington (1738-1826) was a son of Nicholas Barrington, of Lambstown, co. Wexford, and Mary Bancroft, his wife. He was a silk-mercer of Meath Street, Dublin, and afterwards of Ballitore. In 1769 he married Hannah, daughter of Joseph and Mary (Roper) Haughton. See *The Barringtons. A Family History*, Dublin, 1917.

⁴ Sarah Dickenson (1773-1855) was a daughter of James and Susanna (Alexander) Dickenson. At Belfast, in 1803, she married Samuel Douglas (1775-1856), son of William Douglas, of Greystone Lodge, co. Antrim, and Mary Bell, his wife.

⁵ *New Lights* was a nickname given to those Friends who, at the end of the eighteenth century, protested against the increasing formalism of the Society as evidenced by the superstitious reverence accorded to the Bible, and also the numerous and unnecessary formalities to be gone through by those intending to be married. (In some cases application had to be made on twenty different occasions before the Friends were considered free to marry.) This led to John Rogers and Elizabeth Doyle taking the law into their own hands. They, having published their

intention of marriage in the town of Lisburn one month previously, took each other in marriage (4 iii. 1801) at the School House at Lisburn, where Elizabeth Doyle was a teacher, in the presence of sixteen well-concerned Friends. For this rebellion against authority the two Rogers and most of the witnesses were disowned. The spread of the New Light opinions resulted in many resignations and disownments. All those holding the office of Elder in Ulster resigned their office, and many elsewhere. These Friends did not form any separate organisation, but the result to the Society was deplorable, leading as it did to the permanent estrangement of many able and thoughtful minds from Friends, among them, Hancocks, Christys, Phelps, Nicholsons (to whom General Nicholson, of Indian Mutiny fame, was related) and many others.

See *A Narrative of Events in Ireland*, by William Rathbone, 1804, pp. 123-129.

⁶ Elizabeth Doyle was daughter of John Doyle, of Ballinamona in the co. of Wexford, and Mary, his wife, *née* Wright. On the 4th of Third Month, 1801, she married John Rogers, of Lisburn, son of William and Abigail Rogers.

⁷ A "vandyke" was probably a pointed cape and collar. What kind of materials were "hair-bine" and "bolton"?

⁸ Lucia (Louisa) Richardson (1747-1825) was a daughter of Archibald and Mary (Fletcher) Shaw. Her first marriage was with James Christy, in 1768, *s.p.*, her second, with Jonathan Richardson (1756-1815) as his second wife. J.R. was a son of John Richardson, of Lisburn.

⁹ For John Conran (1739-1827), a minister, of Moyallon, co. Down, see vol. xv. pp. 5, 11.

¹⁰ William Jackson (1746-1834) was a son of William and Katherine Jackson, born in London Grove Township, Chester Co., Pa. He first appeared in the ministry about 1775. In 1788 he married Hannah, daughter of Thomas and Hannah Seaman, of Westbury, Long Island, where for two years he resided before returning to Pa. He travelled in the ministry in America; during the Revolutionary War he paid extensive visits to Friends in the Middle and Eastern States "in which he sometimes appeared to have his life in his hands" (*Rebecca Jones*, p. 298n). He arrived in England in 8 mo., 1802, and spent three years in Europe, visiting nearly all the meetings in England, Ireland and Scotland, and some parts of Wales (*Testimony; Biographical Sketches; etc.*).

Was he the same Friend as William Jackson, of New Garden, Pa., who "deeded to Joseph Preston and others a piece of ground for a school house" in 1794 (*WOODY: Early Quaker Education in Pennsylvania*, 1926, pp. 130, 177)?

¹¹ Dorothy Lamb (1759-1843) was a daughter of Joseph and Anne (King) Wright, of Coolbawn, co. Wexford. In 1794 she married Thomas Lamb (1752-1825), son of John and Sarah (Haddock) Lamb, of Pear Tree Hill, co. Antrim.

¹² Thomas Wright (1711-1776) was a son of Thomas and Mary (Jones) Wright, of Ballyinabogue.

¹³ The appearance of the Great Comet was in September, 1811, not 1812.

Rochester School

(Vol. XVII. pp. 1-19, 90-93)

Francis C. Clayton writes :

I can fill in a few more details about this school.

My grandfather, Hollis Clayton (1766-1830), was at the school in 1777. He was a boarder but was not at that time a member of the Society of Friends. According to Thomas Marsh's letter (xvii. 90), the school can then have only been opened about two years. There is a print of a curious Diary in D, for part of that year, kept by my grandfather's cousin, John Allen, of Ratcliff, from which I ascertained this fact [see below].

In 1787, my grandfather's youngest brother, John, was at the school. See illustration for specimen of his penmanship, about quarter size of original.

In 1887, I received an amusing letter from Frederick Wheeler, of Rochester (1805-1893), about the early history of the school. He wrote :

William Rickman, of Rochester, was recommended by certificate of Horslydown M.M. to Rochester M.M. in 1786 (signed by John Ady and thirty-three other Friends). It recites that W.R. had lately come from "Westbury on Long Island, in the Government of New York, and that there appeared nothing as to debts and engagements to prevent" etc.

Tradition suggests that W.R. was a schoolmaster on the other side of the Atlantic,¹ and effected, as occasion required, a tingling on the backs of his young clients there. I can find no clue to the dates of his recommencing this useful ministry after his arrival at Rochester, but his name soon appears as taking a useful share in transacting the affairs of the Church. I was under his care at Boley Hill, but do not remember that I ever had the advantage of this corporal discipline, or I might have turned out better, that is, not quite so bad.

I have read through twenty-one years of Rochester M.M. minutes and have gleaned some information from them which may be of interest. W. Rickman was largely engaged in the ministry. A certificate was granted to him for a religious visit so far back at 1806, and between

¹ For a biographical note on William Rickman, see xiii. 140.
The cost of the illustrations has been met privately.

Boarding School

Boley Hill
Rochester

Honor thy Parents

Learning and good Education are
better than riches

Mark the perfect man, and behold the up-
right, for the end of that man is peace.

John Clayton Jr. Esq. M.A.

15th of 5 Mo. 1757 aged 13 Years

the years 1823 and 1834 no less than twenty certificates were granted him including one to France. He was acknowledged a Minister in 1793.

The Town Clerk of Rochester informs me that the old Rate Books have disappeared long ago, but that William Rickman appears as one of the Parliamentary voters in 1832, and, for the last time, in 1838-9. I was in hopes of finding from an inspection of the Rate Books if and when the tenancy of Boley Hill changed.

Robert Styles followed William Rickman. See vol. xvii. p. 18, n. 2.

Richard Lambert Weston's name appears on the Registers so far back as 1804. He was a convinced Friend and came from Newbury, Berks. I noticed in the M.M. books that in 1813 he was appointed as companion to William Forster, of Tottenham, on a religious visit to Berkshire and Wiltshire Q.Ms. In 1822 some extraordinarily beautiful specimens of penmanship were executed at the school by the late Arthur Albright (which are now in the possession of his daughter, R. A. A. King), and the exercises in arithmetic are more wonderful still for they include practice in "Fellowship," "Allegation Medial," and "Direct Position." I have enquired of the Head Master of one of our large Public Schools what all these sub-divisions in arithmetic meant and he said it was the custom a century ago to make them and he mentioned several still more extraordinary names.

In 1833, the school was discontinued and was followed by a girls' school, kept by two of William Rickman's daughters.

As a final word I will quote from *A Week's Tramp in Dickens Land*, by Hughes (London, 1891) :

"Near Minor Canon Row, to the right of Boley Hill is the 'paved Quaker Settlement,' a sedate row of about a dozen houses up in a shady corner."

The periods during which the four headmasters directed the school are, approximately :

William Alexander, 1775-1785.

William Rickman, 1786—*post* 1805.

Robert Styles, *ante* 1815-1820.

Richard L. Weston, 1820-1833.

The mill-owner named Horsnaill referred to xvii. 11, 12, was probably Robert Horsnaill, Junior. He married Eliza Samuda. He was an "angel" of the Irvingite Church and his wife belonged to the same Church.

The diary of John Allen (1757-1808) referred to above was printed under the editorship of Clement Young Sturge in 1905, as *Leaves from the Past*. The following entries refer to William Alexander and Rochester School :

1777.

5 mo. 16. This afternoon William Alexander came to town with Hollis [Clayton]. They both lodged at our house.

19. Father went to Grace church Meeting this Afternoon where the business [of Yearly Meeting] is Transacted every year; the Females to Devonshire House Meeting which is their Synod. They returned with the Addition of Ann Fleet & W^m Alexander's wife about eight o'Clock.

20. Rained hard for most of the Night . . . to meeting this fore-noon & was accompanied there with Friend Alexander. His great Coat was wet through, being but thin.

24. William Alexander & Wife & Ann Fleet departed from our Mansion this Morn^g with a design to return Home.

6 mo. 8. Went with Cousin Hollis to take his leave before he goes to School.

9. Went with Cousin Hollis to London Bridge to meet the Rochester Coach . . . and put him in.

Annual Meeting

The Annual Meeting of the Friends Historical Society was held in London on the 19th April. Ernest E. Taylor, retiring president, delivered the presidential address, his subject being "The First Publishers of Truth, a Study from the Economic Standpoint."

Charles Francis Jenkins, of Philadelphia, Pa., was elected president and L. Violet Hodgkin, of Falmouth, vice-president.

Allen C. Thomas, A.M.

ALLEN CLAPP THOMAS was a son of Richard Henry Thomas and Phebe Clapp, born 26 xii. 1846, in Baltimore, Md. He entered Haverford College, Pa., in 1861, and later engaged in business life in Baltimore. He returned to Haverford College in 1878, and occupied several professional positions there, being appointed Librarian in 1878 and Professor of History in 1893, which posts he held till shortly before his death.

A. C. Thomas's principal works include a History of Pennsylvania and a History of England, and in collaboration with his brother, Dr. Richard H. Thomas (in the earlier editions), he wrote "A History of the Society of Friends in America."

He was assistant Clerk to Baltimore Y.M., 1875-1884 and 1888-1897, and Clerk from 1897 to his death. He was a Recorded Minister.

When the "Friends' Historical Society of Philadelphia" was established in 1904, he became editor of its "Bulletin." His knowledge of Friends' history and literature was unrivalled, and this was most willingly placed at the disposal of students. Especially helpful was he to the Librarians at Devonshire House in giving information on Friends' literature, and in adding to the Reference Library books from his own library and other sources. Had he lived he would have been this year's President of the Friends' Historical Society (London).

A. C. Thomas's neighbour for many years, Amelia Mott Gummere, writes to the editor :

He had been in failing health during the past six months, especially, and led a pathetically lonely and singularly uncomplaining life. My son was one of those with him at the last, and of the little group that bore him home from the hall where Mr. Hoover was speaking to an audience not aware of what was taking place.

Further tributes to the memory of A.C.T. will appear in the next issue of the *Bulletin*.

Income and Expenditure Account for Year ending 31 xii. 1919

INCOME	f. s. d.	EXPENDITURE	f. s. d.
Balance in hand, 1 mo. 1, 1919	82 14 11	Cost of printing Journal, vol. xvi.	101 12 6
Annual Subscriptions ..	78 2 4	Postage of the same ..	8 10 0
Sundry Sales ..	15 10 0	Stationery ..	1 17 6
Donations ..	8 7 11	Insurance ..	5 2
Subscriptions to "Personality of George Fox," by A. N. Brayshaw.	73 18 9	On account of "Personality of Fox"	76 14 0
Interest on Deposit Account ..	2 11 0	Balance in hand, 31 xii. 1919 ..	72 5 9
			<i>f261 4 11</i>

Balance Sheet, 31st of Twelfth Month, 1919

LIABILITIES	f. s. d.	ASSETS	f. s. d.
To Swarthmoor Account Book ..	56 10 7	Cash Balance ..	72 5 9
To Supplement Account ..	41 5 2	Deficit ..	25 10 0
	<i>f97 15 9</i>		<i>f97 15 9</i>

Against the above deficit must be reckoned stock in hand not valued.

Examined and found correct, ALFRED KEMP BROWN.

Income and Expenditure Account for Year ending 31 xii. 1920

INCOME	£ s. d.	EXPENDITURE	£ s. d.
Balance in hand, 1 mo. 1, 1920	72 5 9	Cost of printing Journal, vol. xvii. ..	116 7 8
Annual Subscriptions ..	84 17 11	Postage of the same ..	9 0 0
Sundry Sales ..	2 17 2	Stationery ..	9 9 0
Donations ..	5 5 6	Insurance, Advertising, etc. ..	2 6 2
Interest on Deposit Account ..	3 15 6	Payment to Cambridge University ..	
Balance of Expenditure over Income	8 1 0	Press on publication of the ..	
		Swarthmoor Hall Acct. Book ..	40 0 0
	<hr/> £177 2 10		<hr/> £177 2 10

Balance Sheet, 31st of Twelfth Month, 1920

LIABILITIES	£ s. d.	ASSETS	£ s. d.
To Supplement Account ..	41 5 2	Deficit ..	..
Deficit on Income and Expenditure Account ..	8 1 0		49 6 2
	<hr/> £49 6 2		<hr/> £49 6 2

Against the above deficit must be reckoned stock in hand not valued.

Examined and found correct, ALFRED KEMP BROWN.

THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.
Devonshire House, 136, Bishopsgate, London, E.C. 2

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Editor's Notes

THE Editor has in hand for early publication a series of sketches of Quaker inventions and of incidents in which Friends took the first place, under the heading of "Leading the Way."

It is intended to publish, among other articles:—

Extracts from the presidential address of 1921, given by Ernest E. Taylor, entitled "The First Publishers of Truth, a Study from the Economic Standpoint."

Letters from William Procter, of Baltimore, containing descriptions of scenes in the Separation troubles of 1828 in Philadelphia, New York, and Ohio.

Treffry, of Devon and Cornwall.

A Conscientious Objector of Eighty Years ago.

A Pennsylvania Loyalist's Interview with George III.—extract from the Diary of Samuel Shoemaker.

Notes on the Ashby Family, of Bugbrooke, Shillingford, and Staines.

Devonshire House Reference Library

WITH NOTES ON EARLY PRINTERS AND PRINTING IN THE SOCIETY
OF FRIENDS

Concluded from page 16

 E have already quoted the minute of the Morning Meeting of 1673 directing that "2 of a sort of all bookes written by freinds" and "one of a sort" of all written by their adversaries, should be kept together for the use of Friends. From 1682 these were to be brought "to Richard Richardson's Chamber," and workers in the Library have still cause to be grateful to the second of the Recording Clerks for his care in arranging and indexing the books in his charge. At his death in 1689 he left certain books to the Society.

The Meeting for Sufferings minute of 11 viii. 1689 runs:—

The Widow Richdson being willing to fullfill her Husbands mind sent ffriends her Husbands two Concordance, viz. of y^e new and old Testamt but understanding ffriends has one already desires to have one back again. It's left to John ffield and the ffriends concerned to view R.R.'s Books to do therein as they think fitt.

Four months later Benjamin Bealing, the new Recording Clerk, reported "that the Widow Richardson has sent some Books of her Husbands for the use of Friends;" and two Friends were desired "to visit y^e Widow Richardson and to acknowledge her kindness in y^e behalf of ffriends."

Already the importance of keeping records at some central place and not leaving them to the care (or neglect) of individual Friends was making itself felt. In i. 1688/9 the Meeting for Sufferings ordered "that Enquiry be made after a Chest of Writings that belongs to Friends, w^{ch} was formerly in the keeping of Tho: Rudyard." A fortnight later, this is reiterated, and the information added: "and 'tis supposed he left it with W^m Gibson wⁿ he went beyond sea." In Third Month report is made that the writings had been delivered to the Meeting of Twelve but in Ninth Month

John Dew Acquaints the meeting of a deal Chest with Writtings and Books of ffriends (Supposed to be the

Chest soe much enquired after by ffriends) is now found at Lawrence ffulloves. This Meeting Orders that the said Chest and Writtings be sent to ffriends Chamber in Lombard Street [this was the Recording Clerk's Office, at Three Kings Court].

Another "cautionary example" may be given, belonging to a somewhat later date:—

3 xii. 1720. This Meeting desires John ffield forthwith to Return to the Chamber The six Volums of Miscellanys which he hath had about Thirteen Years, with such other of our Books which he may have had since that Time.

(Then follows list of books lent by B. Bealing in 1707.)

On 10 xii. 1720, B.B. reported that he had written as above. At the next meeting a week later the Recording Clerk was ordered "to continue writing to John ffield for ffriends Books till he has Returned them."

On 3 i. 1720/1, it was reported that the Six Volumes of Miscellanies had been returned, but B.B. was continued to get the other books from the delinquent.

B.B. still being unsuccessful, a few weeks later "Anthony Neate is desired to write to John ffield for the Remaining Part of y^e Books of friends in his hands not Returned." In Third Month, things had advanced, for Anthony Neate had spoken with J.F. and reported that "he is Ready to Return them."

On 26 iii. 1721, John Field reported he had returned "all y^e Books belonging to this Meeting that he knows of." A minute of 9 iv. 1721 refers to books still remaining in John Field's hands.

Then the subject drops.

Naturally, the need of a Catalogue was soon felt. On 22 x. 1693, a Catalogue of books was brought in by Theodor Eccleston from the Second Day's Morning Meeting with request that they may be purchased

and to Remain for the Service of ffriends to have Recourse to in Answer to Adversaries books, with Benj^a Bealing who is Ordered to Add these books in this Catalogue to the Catalogue of ffriends books kept by the Meeting. And also to Add such other books to it as he hath Rec^d from the Printers since R.R.'s decease.

But a Catalogue is out of date even while you presume to consider it complete ; and in 1700, three Friends were appointed " to Inspect . . . the Catalogue of w^t books are bot for friends to see y^t they are entred in the Catalogue."

The Library was not to be exclusively for the writings of Friends. On 25 xii. 1703, at Richard Claridge's suggestion, " Matthew's Bible in English and Jerom's Bible in Lattin wth a Book or two of History, being in the Custody of Nathan^l Markes " were ordered to be bought for Friends' use and kept at " the Chamber." The Latin Bible is later described as " a Lattin Manuscript of great antiquity." In 1704, when the question of Marriage Contracts was being considered, John Whiting was directed " to buy a new book Relating to y^e American Laws and to inspect w^t Relates to Marriages. As also a book Treating of Marriage Ceremonies." In ii. 1707, " John Whiteing bro^t in y^e Book w^{ch} he was desired to buy for this meet: Intituled an Essay on Inspiration in two parts," and a fortnight later " Dan^l. Phillips is continued to buy for friends Seldon's History of Tythes."

The mention of John Whiting brings us to another Friend to whom users of the Library have cause to be grateful.

In a Yearly Meeting minute of 1707, John Whiting's name heads a list of nine Friends appointed

to get an Account and Catalogue of Antient friends books y^t lies by and now in y^e Pessession of Thomas Raylton and to Inspect them & Treat for them, & make Report to y^e Meet^g for Sufferings who may give orders therein as they shall see meet.

But John Whiting was drawing up a much more complete catalogue of Friends' books, and in iii. 1708, the Meeting for Sufferings ordered that 500 of John Whiting's Catalogue be printed ; they were to be sent to the Counties, to the American Colonies, and to Europe, with a view to getting Friends' books dispersed. (It is in this connection that the Meeting for Sufferings defines " Antient friends books " to be those printed in the lifetime of Andrew Sowle.)

It will be observed that this was not merely a Catalogue of books in the Friends' Library, but a list of all those published up to 1695.

The title page may be of interest :—

In the Preface it is mentioned that books are marked 8°, 12°, &c. if not in 4°, &c. the most are, and the following description is added.

CATALOGUE

OF

Friends Books;

Written by many of the People, called

QUAKERS,

From the Beginning

OR

First Appearance of the said People.

Collected for a General Service, By J. W.

Go, write it before them in a Table and note it in a Book, that it may be for the time to come, Isa. 30. 8.

LONDON:

Printed and Sold by J. Sowle, in White-Hart-Court
in Gracious-street, 1708.

to send in books that are Printed by the Approbation of the Society. Captain

In the Preface it is noted that books are marked 8°, 12°, fo. if not in 4° " (as most are) " ; and the following description is added :—

As to the Use or Service hereof, besides the General Notice of what Friends have Written (or Printed) on Truth's Account and their Country, & time of the Death of the Chiefest of them. Hereby may be seen, not only what Books have been Printed of the Sufferings which many of the said People underwent, but also the many Warnings to the Governments and Rulers, &c., Concerned. Which may be a Warning to them that Come after. All which is Dedicated to the Service of the Truth, by a Lover of it.

John Whiting.

John Whiting's Catalogue has been the basis of all subsequent catalogues, as the annotations to it in the hand-writing of Morris Birkbeck and Joseph Smith abundantly testify.

Joseph Besse was another Friend to endeavour to bring the Library into good order. In x. 1730, he was desired by the Meeting for Sufferings " to make an Alphabetical and Numerical Table of friends Books y^t are in the Lower Chamber." Three months later he was able to report that

13 volumes of Collections of friends Books are bound, making up 32 such volumes in each of which he has written y^e Titles of y^e many Books and Papers therein contained.

For this work he received £5 5s.

He also seems to have reported that the rule of bringing " 2 of a sort of all bookes " to the Chamber had fallen into neglect, and a Committee was appointed " to consider w^t has or ought to be done Relating thereto, and make Report."

In the following year, John Hayward reported speaking to Tace Rayton about delivering " Two Books of a sort to friends Chamber for friends use—w^{ch} she formerly did, but of late not being called on for them, there Remains several Books due to friends." Benjamin Bealing was instructed to see what were wanting, and then to call on Tace Rayton for them.

In 1733, Joseph Besse was still at work ; and in 1738 the " Foundation Minute " is reiterated by the Meeting for Sufferings.

It is the opinion of this Meeting that the Printer ought to send in Two Books of a Sort of all friends books that are Printed by the Approbation of the Society. Gratis.

No Friend seems to have taken any very definite interest in the Library during the next generation but, in ii. 1776,

Thomas Letchworth is desired to deposit in a proper manner the Books and Papers now lying in the Rooms adjoining to the Meeting-house, compleat the Catalogue of the whole, and bring the same to this Meeting.

These were mainly intended for distribution and a long list was sent to Quarterly Meetings with an invitation to apply for them for distribution "amongst Persons not of our Profession." T: Letchworth resigned the work to James Phillips, and, in 1778, James Phillips and two or three other Friends found that "many [books] are wanting to compleat the Library."

The Meeting for Sufferings directed them to make out a list of the books that had appeared since 1708, when John Whiting's Catalogue was published. James Phillips, who was a bookseller, was desired "to supply such deficiencies" and charge the cost to the Meeting. On 23 iv. 1779, James Phillips was desired to print one thousand copies of the list of books needed to complete the Library.

In vii. 1780, the Meeting had the offer of books and papers belonging to Thomas Broadbank of Tottenham, and the committee appointed to deal with the matter reported:—

On looking over the said printed Tracts and written Papers, we have made a selection of such as we think are best worth preserving. The Remainder we are of opinion will be better destroy'd than longer reserved to engage any person's future attention unprofitably.

To this drastic and sensible proposal the Meeting agreed, and the selected part having been brought to Gracechurch Street Meeting-house, the business of destruction was recommended "to the care of our friend Thomas Broadbank."

One of the Friends who drew up this report was Morris Birkbeck to whom we must return immediately. In vi. 1780, he was appointed, along with Joseph Gurney Bevan, "to procure such books as appear to be wanting for completing the Library—particularly modern ones."

The report sent in by these Friends seems to have led to increased interest in the Library. In viii. 1799, John Eliot brought to the Meeting for Sufferings "a List of Books the Property of the Society," and was appointed, along with Joseph

Gurney Bevan, "to take the general superintendance of the Books in the Library." This was the beginning of the Library Committee of the Meeting for Sufferings, which, as we have seen, lasted until 1847. In 1814, Joseph Gurney Bevan was released from the Committee but showed his continued interest in the Library by presenting to it the London Polyglot Bible in six folio volumes. These volumes are still in the Library, but, I am informed, never see the light except at Spring cleaning. John Eliot was still a member of the Committee in 1824.

Morris Birkbeck¹ was a great collector of Friends' books. He died in 1817. In the will by which he left to the Reference Library any books, pamphlets and MSS. not already in its possession (the remainder being bequeathed to the Library of York Meeting), he stated that he had been for "several years employed in endeavouring to procure a complete collection of the several books and pamphlets written by Friends . . . from their first rise to the present time and the several editions thereof, as also the works of their adversaries." Many of his books he annotated, and in 1802 produced a MS. Catalogue of Friends' books, not contained in John Whiting's, and four years later, a Catalogue of Adverse Books, with some Answers given to them.

With the name of Morris Birkbeck must be linked that of a contemporary student and benefactor, Thomas Thompson of Liverpool. On 2 ix. 1814, "John Eliot informed [the Meeting for Sufferings] that a Box had been received from Thomas Thompson of Liverpool containing about 70 Books of Adversaries, not to be found in the Library." Five years later, 3 xii. 1819, the Meeting for Sufferings granted £30 for preparation of

a General Catalogue of Friends' Writings from the rise of the Society to the commencement of the year 1820. Containing the whole of the Catalogue by John Whiting, and the additions made by Morris Birkbeck, which additions have been arranged and revised by Thomas Thompson of Liverpool, who has also supplied many of his own. In two Volumes.

In 1831 the Library was greatly increased by the purchase of the books which Thomas Thompson had been collecting

¹ See article by Isaac Sharp in *The Journal of the Friends Historical Society*, vol. viii. pp. 9ff.

for upwards of twenty years² which were first placed in the premises at Gracechurch Street. This collection is described in a MS. apparently prepared to interest Friends who might subscribe towards its cost, as "a very valuable library of Friends' writings, which is the most complete private one of the sort." It was catalogued, and the catalogue brought down to the year 1828. Six Friends advanced the £400 asked by Thomas Thompson, and a list of thirty-two subscribers was appended.

In i. 1876, a minute of the Printing Committee states that, "after considerable discussion," the re-arrangement of books in the Library was decided upon, and the production of a single Catalogue for the use of Friends. Up to this time the Meeting for Sufferings Library and the Thompson Collection had been treated as separate units. The work was entrusted to Edward Marsh and Joseph Smith, and it is to the latter Friend that the chief praise for the re-arrangement and cataloguing of the Library is due. After this date the old rule of "2 of a sort" was no longer considered necessary.

From the pen of Isaac Sharp³ we have a very interesting account of Joseph Smith, largely from personal knowledge. From watch-making and dealing in umbrellas he had turned to the study of the literature of the Society. For over forty years he kept a bookshop in Oxford Street, Whitechapel, and "after twenty years of patient preparation" published in 1867 his great *Catalogue of Friends' Books*, in 2 vols. Dr. Richard Garnett wrote from the British Museum in 1897 of J.S.'s Catalogues that they "are models of painstaking and accurate research, and invaluable for the light they throw upon highly interesting but out-lying departments of literature, which, but for him, would have been very obscure." The Catalogue gives the names of 2,174 authors and of 16,604 publications, and the various publications and editions are carefully described. In 1873, Joseph Smith, issued his *Bibliotheca Anti-Quakeriana*. Twenty years later, when 74 years of age, he issued a *Supplement* of 360 pages.

Joseph Smith was first employed by the Meeting for Sufferings in 1856, and his last account was settled in September, 1892. He was paid at the rate of 1s. an hour but, as Isaac Sharp points out, "he worked when he pleased, and in his own irregular, fitful

² See Meeting for Sufferings minute of 12 ii. 1831, vol. xi. pp. 1ff.

³ *Journal of the Friends Historical Society*, vol. xi. p. 1.

manner." From 1877 to 1882 he was engaged on a book catalogue for the Library, and in 1888 and 1889 on the MSS. there. The condition of the MSS. at this time Isaac Sharp describes as appalling. Under the care of Joseph Smith and Edward Marsh deficiencies in the Library were noted. By ii. 1877 "a list of books required to complete the Society's collection" was read to the Committee and £15 was spent in the next two or three years in the purchase of such as could be obtained.

Need was increasingly felt that the contents of the Library should be made generally known amongst Friends, and in 1893 a proposal was made that a catalogue of the contents of the Reference Library should be printed and circulated. In i. 1895, the Library and Printing Committee prepared a specimen of the proposed arrangement and asked leave of the Meeting for Sufferings to proceed with the work. Probably the impulse was largely due to the enthusiasm of Isaac Sharp who became Recording Clerk in 1890, and who immediately threw himself into the work of the Library Committee, the meetings of which, to the end of his life, he very rarely missed. To his energy the use of the Library, apart from its existence, is very largely due. The clerical work on the Catalogue was begun in the Recording Clerk's office, but in 1900 more help was required, and this led to the first agreement with the present Librarian, who undertook to give three or four days a week to preparation of the Catalogue. All this time there was no Librarian other than the Recording Clerk, and as lately as iii. 1884, the Meeting for Sufferings decided that there was "not at present sufficient demand for the services of a regular Librarian." It admitted, however, that "provision was needed for the safety, proper arrangement, and practical accessibility of the books and other documents of the Society forming the Library." Seventeen years later, however, the Library and Printing Committee sent forward a minute asking for the appointment of a Librarian owing to the increased use of the Library, and the impossibility of the Recording Clerk giving to cataloguing, etc., the necessary attention. There had been real advance in the interest taken by Friends in the life and history of their Society, and Norman Penney was appointed Librarian from i. xi. 1901. It is impossible to estimate the value to Friends of the faithful and enthusiastic service given

by the Librarian, as well as by the Assistant Librarian, M. Ethel Crawshaw, appointed about two years later. An immense amount of work has been done in arranging, cataloguing, indexing, and making generally available the books, MSS., etc., contained in the Library. Various books have been edited, and the notes prepared by the Librarian for the Cambridge edition of George Fox's *Journal* are a mine of information, invaluable to the student of the history of Friends. It is hardly necessary to remind this gathering of the value of the work done by the Friends Historical Society, the initiation of which, in the autumn of 1903, was chiefly due to Isaac Sharp and Norman Penney. The first number of *The Journal* was issued about the end of that year, and this publication, together with its Supplements, the most valuable of which has been the record of the work of the *First Publishers of Truth*, has been an important part of the Librarian's work.

Although considerable progress had been made towards the proposed new catalogue, it began to be understood that a printed catalogue could never be properly kept up to date; and in 1903 the Card Catalogue had a humble beginning in a set of four drawers. In 1905 the Committee decided that "the present does not appear to be a suitable time for completing the work of the Printed Catalogue," and the matter was left for the Librarian "to bring up for consideration at some future date"—a date which has not yet arrived.

It remains to say a few words with regard to the housing of the Library and its contents. The books, as we have already seen, were first collected in "the Chamber," or Recording Clerk's office, at Three Kings Court, Lombard Street, and it appears to have been this collection, the nucleus of our Reference Library, that John Whiting catalogued.

In v. 1712, some arrangements had to be made for keeping the books, which were fast increasing:—

It being proposed to the Meeting as necessary to have a Press or two placed up to preserve friends books y^t lies open to the Dust, It's consented that one be put up inclosed with shelves.

Nine years later precautions against fire were taken.

31 i. 1721. It being Proposed by John Hodgkins To have Baggs in Readyness, in Case of fire, at or near friends Chamber to carry off y^e Books and Records kept there. The Meeting desires Rich^d Partridge to get a dozen of them for said meetings use. [Next month, 8s. 4d. was reported due for these.]

Further space was required by the beginning of 1726 :—

John Davis reported to the Meeting that There is a want of Room for y^e Books and papers in y^e upper Chamber belonging to y^e Yearly Meeting,

and it was agreed to take "the Back Room Adjoyning for 30£ p year and to fitt it up for said Use." Three or four years later, £2 15s. 6d. was paid to a carpenter "for putting up y^e Shelves for Books in y^e little Room adjoining to y^e Upper Chamber."

Books seem to have been kept at all the central meeting-houses, for in 1724, Tace Raylton replied to inquiries about Friends' books in her hands

that friends have 300 in ffrench of R.B.'s Apologies in a Chest at y^e Bull and Mouth. As to y^e Number in ffrench & Spanish in y^e Chests at Gracechurch Street & Devon^r house, she will as soon as she can find the keys of y^m, let friends know.

The keys had evidently been found by the following week, as the numbers are given; but these stores were stock for sale or distribution rather than books kept for the use of readers.

It was at Gracechurch Street that Joseph Besse worked, when, in 1730, he was desired "to make an Alphabetical and Numerical Table of friends Books y^t are in the Lower Chamber," and when he also catalogued "the books in the case & press in the Morning Meeting Room and in the Back Chamber up two Pairs of Stairs."

It was to Gracechurch Street that on 12 ix. 1740 a number of Books and Papers were "Brought from Bull & Mouth Meeting House and putt into a box in a Cubbord under the Chimney."

In 1786 "the Property of the Society in Books at the Back Chambers" was insured for £1,000 for 7 years by a payment of £12.

In 1790, the Friends appointed on the affair of the Library made a series of interesting proposals for the good of the Library :—

To have the upper shelves of the Library covered with doors, glazed, & the lower with close doors.

To burn the folio Books of Extracts.

To sell the superfluous printed Copies of the Yearly Meeting Epistles, &c.

To buy Six Chairs suitable for the room.

When the new meeting-houses were built on property acquired at Devonshire House, the Committee in charge proposed to the Meeting for Sufferings (30 v. 1794) "That an Erection may be made on the Premises at Devonshire House for the following purposes." Among these purposes were:—"A Clerk's House and a Library" and "A Repository for all the Records intended to be made secure from Fire." These rooms are definitely stated to be "in lieu of those now used at Gracechurch Street." I have not been able to find any record of a Library at Devonshire House previous to this date, nor of the removal of books from Gracechurch Street at this time.

There is an interesting ground plan of the premises at Devonshire House, belonging to the Six Weeks Meeting, in vol. 40 of the Meeting for Sufferings Minutes (1797). This shows the Library situated on the ground floor along with the Recording Clerk's office in front of the Old Meeting House, which at that time had its principal access from Cavendish Court.

In xii. 1815, a Committee was appointed "to consider whether any improvement can be made as to the place for depositing the Library or Collection of Books under the care of this Meeting" and two months later it was agreed "that the Books should be removed to the Room where the Meeting for Sufferings is held." New book cases would be required, and the largest of the present book cases was to be removed to the Clerk's Office.

In 1862, when the Gracechurch Street Premises were sold, the remainder of the books were brought to Devonshire House. The books were temporarily placed in the Library Room of the Friends' Institute, and report was made in iv. 1862 to the Printing Committee that the Library had been removed to the Friends' Institute "where it is locked up." The idea of the *use* of books, apart from their preservation, had not yet taken possession of Friends.

In 1877 when the Yard was enlarged by the removal of the ground floor the Meeting for Sufferings encouraged the Committee

to "give further attention to providing a room for the Libraries," and a joint meeting with the Premises Committee proposed in 1878 to convert Room No. 1 (the present G) into a Library by raising the ceiling and making other alterations. But this was never carried out.

The Library is still overcrowded, the Thompson Collection not being "readily accessible," as it is housed two rows deep on shelves in the Upper Strong Room. It is greatly to be desired that some of the curiosities and treasures of the Library should be placed in show cases, so that visitors might be easily able to view them. It may be noted that the Library tends to become a Museum as well as a valuable collection of books and MSS., and we may conclude by giving a brief account of some of the more important treasures belonging to the Reference Library.

First of all, there is a fairly complete collection of all that has been written by Friends to explain or justify their special views. It is comparatively rarely that any old book is offered to the Committee for purchase of which there is no copy in the Library, and we cannot be sufficiently grateful to those who 250 years ago planned for the deposit of "2 of a sort" of such books. New books are, however, constantly being added, though now that Friends make essays in science, literature, fiction, etc., their works are not always added to a Library which specially aims to exhibit the history of Friends and what they stand and have stood for in matters of faith and practice. Note is, however, always taken of such books.

The Anti-Quaker literature is large in bulk and very curious and interesting. It is not all serious argument or even invective. Sometimes it takes the form of poetry (or, at least lines arranged in metrical pattern) and there are quite a number of satirical plays, which would make an interesting study, such as *The Country Innocence* (1677), *The Fair Quaker of Deal* (1710), *The Quaker's Opera* (1728), and others, most of which are scrupulously catalogued as "Adverse."

Many old pictures and illustrations have been collected, with newspaper cuttings of all descriptions. There is a large collection of prints and photographs of meeting-houses, as well as portraits of Friends of a by-gone age.

In the various fireproof rooms are housed volumes of minutes—

Yearly Meeting Minutes from 1672 to the present day, Meeting for Sufferings Minutes from 1675 to the present day, Morning Meeting Minutes from 1673 until the Meeting was laid down in 1901. Forty-four huge volumes of "Sufferings" (1650-1856) "attest," in the words of Norman Penney, "both the amount of sufferings endured and the patient labour of recording them."

In addition to these, many Quarterly and Monthly Meetings have sent up their minute books and books of sufferings for safer custody and greater accessibility.

Among other MSS. of great value and interest is the original Journal of George Fox, lent for a number of years by Robert Spence. This is in two large volumes and is mostly in the handwriting of Thomas Lower, while a third volume contains letters written to and from the family at Swarthmoor Hall.⁴ There is also an account book belonging to Swarthmoor Hall, carefully written by Sarah Fell, which is being prepared by the Librarian for publication by the Cambridge University Press.⁵

Besides this there are collections, known as the Swarthmore MSS., containing about 1,400 original seventeenth century letters, papers, etc. ; the Penn MSS., "a miscellaneous assortment of originals, transcripts, facsimiles, engravings and newspaper cuttings relating to William Penn" ; and the Gibson MSS., "ten volumes and portfolios containing original letters, drawings, newspaper cuttings, etc.," bequeathed to the Library by George Stacey Gibson.

Some MS. Diaries are of special interest, like the recently purchased Diary of Rebekah Butterfield, which gives so much of the history of Jordans Meeting and Burial Ground. Amongst many others may be mentioned those of John Kelsall of Dolobran (c. 1683) with frequent references to circulating Yearly Meetings which he attended ; Abiah Darby of Coalbrookdale, recording her ministerial journeys ; James Jenkins (c. 1753-1831), containing racy descriptions of contemporary Friends.

Since the publication of the 250th Anniversary Yearly Meeting Volume a number of private reports of sessions of London Yearly Meeting have been offered and gladly accepted.

⁴ These volumes have since been purchased for the Library through the generosity of a number of English and American Friends.

Other treasures will be familiar to those who have attended the Exhibitions held during Yearly Meeting and at other times; the "Charter of Release" granted by Charles II in 1672 whereby nearly 500 Friends were released from prison along with some Nonconformist leaders, chief of whom was John Bunyan; the chair used by John Woolman during his last illness at York; a desk which belonged to Thomas Story; an umbrella used by John Yeardley in the Ionian Islands in 1858; and interesting specimens of the distinctive dress of both men and women Friends, now so nearly obsolete.

Mention should also be made of sundry original treaties made by Friends with the Indians of Pennsylvania, showing the various totem or tribal marks. There are also many holograph or autograph letters of George Fox, Penn, Penington, Ellwood, and other Quaker worthies.

It is, however, the great desire, both of the Committee and the Librarians that the Library should not be regarded merely as a collection of antiquarian interest, however valuable that may be. Great efforts are being made to obtain complete records of the work of Friends during the recent war. School magazines are regularly purchased, for a Library should look forward as well as backward. Students are always welcomed, and every assistance offered to them; and a large number of books may be borrowed. It is earnestly desired that Friends may know more of and take a greater pride in their Library, and make it even more complete by sending up modern tracts and publications and records of present day activities. It is always a great pleasure to receive books, sketches or other specimens of original work from Friends. Some day, when at last new premises are provided, we hope that what is really a wonderful and immensely valuable collection of books and papers may be worthily housed.

ANNA L. LITTLEBOY.

The above, being the presidential address for the year 1920, will shortly appear in separate form for general use in making known the history and purpose of the Reference Library.

The Father of the Founder of the "Manchester Guardian"

THE *Manchester Guardian* has always, during its one hundred years of life, been owned and edited by members of the families of Taylor and Scott, connected with one another by two marriages. They are old Unitarian families, and four of their members have been—or are—in the Unitarian Ministry.

How nearly, nevertheless, the *Manchester Guardian* missed belonging to a Quaker family is not generally known. My attention was first drawn to it by finding in an old minute book of the Education Committee of Manchester Meeting, that John Taylor was brought to Manchester to be the first Master of the Friends' Day School there. I also discovered that he was the father of the founder of the *Manchester Guardian*. My friend Dr. Maclachlan, whose wife is descended from John Taylor, has in his possession a number of his letters, and has written in the *Inquirer* for June 4th, an article on the family, from which, and from references in the centenary number of the *Guardian*, I have compiled the following, which may be of some historical interest to Friends.

John Taylor (1754-1817) was connected from birth with Stand Chapel, now in the northern suburbs of Manchester. It was one of the old Presbyterian chapels common in Lancashire, which have gradually become Unitarian, having open trust deeds. The boy was educated at the Stand Grammar School, always a well-known and successful school, whose present Head is married to a Friend, and attends Meeting. The young John Taylor stayed in the school as a junior teacher for awhile, and then—in the confident manner of those days—opened a school at Darwen, which did not last long, and which may perhaps be compared with John Dalton's boyish—even childish—pedagogy at Pardshaw Hall. At eighteen

Taylor became, much more suitably, a student at Daventry Academy, a Unitarian institution, at which place he became Classical Tutor. In 1783 he became the pastor of Walmsley Chapel, near Bolton, where he was very successful, and appeared to be entering on the career of an efficient Unitarian Minister. He erected two side galleries in the chapel for an increasing congregation, built a new Parsonage, and laid plans for a boarding school on a large scale. In 1788 however, he resigned, after a curious dispute with the choir, who had a favourite bridal hymn by Dr. Watts, which they always sang during the marriage service. John Taylor objected—I feel sure with much reason—to this hymn, and, failing to persuade the choir, he gave out another one, and the congregation joined him in singing it. But the choir calmly went on with their favourite hymn all the same. (Lancashire people, particularly Unitarians, are persons of great force of character.) So John Taylor migrated to the south, and became Minister of the chapel at Ilminster, in Somersetshire. The same year he married Mary Scott, the daughter of a linen merchant of Milborne Port, and sister of the Rev. Russell Scott, Unitarian Minister at Portsmouth from 1788 to 1833. They had a courtship of nearly fourteen years, because the lady would not marry during the life of her aged mother. They had first met when he was a student at Daventry. She was a poetess and a hymn writer.

We now come to John Taylor's conversion to Quakerism, which took place in 1790. His wife did not follow him into the Society. John Edward Taylor, the founder of the *Manchester Guardian*, was born in 1791.

It is rather sad to read the account of the artificial difficulties which conversion to Quakerism in those days implied. He felt a difficulty in addressing his parents and his brothers in the plain language, but could not feel easy in using the world's language, and, on one occasion, wrote a letter in the third person to get over the difficulty. He was much helped by meeting at Bristol a woman Friend travelling in the Ministry. He describes her as a woman of fortune and of good education, who had left her husband and child to spend much of her time in preaching;

and she was to him "an extraordinary messenger." She travelled in her own chair, and a young man travelled with her as her guide. This was in July, 1791. It would be interesting to know who she was.¹ She led him to conform to the principles of truth in word and action, and had some effect also with his wife. We learn, however, that the Rev. Russell Scott was offended by the plain language and dress. John Taylor writes :

I hope that I consult not my own will, but the glory of God, and the good of my fellow creatures in this matter, and I believe that I shall have no more opposition from my wife about it.

His letters contain much searching of heart, tenderness of spirit, and scrupulous inquiry into motives. He had, of course, lost his post as Unitarian Minister on becoming a Friend, and he writes to his father in 1791 :

I very much feel the want of solitude and some constant employment, for want of these one is apt to have recourse to books or company, and the mind is put off its guard.

At the beginning of the next year, he had recourse to the natural refuge of a dispossessed clergyman, and opened a school at Ilminster.

I have at present two scholars. It is true they learn Latin and French as well as writing and accounts, which makes it a little more agreeable to me. I have two others also in the town, at the rate of two guineas a year also, so that my school already brings me in at the rate of eight guineas per annum—more than I could get by weaving.

His sensitive generosity appears in the following letter, written when in some difficulty about meeting a bill that was due :

I know no certain method by which I might get my own money, but by arresting—that is, ruining—a man on whose little estate I have a mortgage ; I must have obliged him to sell that estate at an inferior price, and sell his goods and implements in trade to make up the deficiency ; violence which I cannot bring myself to practise on any account. My scruples, however, are to myself, and I do not wish any of my family to suffer. I have therefore, made other provision, and that will be ready in the course of a fortnight.

He was apparently writing to his creditor, who would appear to have been a relative. Once he ~~felt~~ that he could not afford the journey from the south to Stand to see his aged mother.

¹ The editor echoes "Who ?"

The truth is so many persons, miserably poor, want those things which can only be purchased with money, and on various accounts it is not plentiful with us, so that some consideration more than I have been used to give is necessary in the disposal of it.

He now began to enquire whether there was an opening for a school in Manchester, and he made enquiries from his Unitarian friends there. He had been disappointed in an application for Ilminster school.² He heard, however, that there were three well-established day schools and one new one, in the town, so there did not seem to be much opening. This was early in 1792. Times were hard, and John Taylor writes that he found it difficult "to sink down into the state of humility which is proper. I am still too willing to think that my learning—or rather my education—my speculations in religion, all the views which I have had of perfection and usefulness, should not be lost." It would appear that the poor man was contemplating following some mechanical occupation. Happily, at the beginning of the next year he obtained a post as schoolmaster in Bristol. He must have been a man of extreme tenderness of spirit. In connection with this appointment he writes :

I am afraid that I have not kept my mind low enough in humility, but have been too apt to plan either for my own reputation, consequence, or convenience, and that I have not been so retired and watchful as I ought to have been over the motions of my own mind and heart. . . . My house is close to the School and the Meetings, but it is a great rent, more than £30 a year, including the taxes. I hope we shall at Bristol endeavour to live, if we can, without the emolument of the school, that if in the course of Providence I am called to resign it, I may be able to do so.

The Meetings referred to were the Friends' Meeting House for himself, and the Unitarian Meeting House for his wife. His mother at Stand seems to have needed a calming influence. He writes to his brother:

Tell my mother to keep her mind, if possible, more and more from those things she is so soon going to leave; let none of those things move her; we have no continuing city; if we can have a good passage and a comfortable hope of a good reception at home, that is all.

In 1793, Mary Taylor died, after a married life of only five years, leaving a little boy and girl.

² According to a printed broadside in *D. To the Feoffees of Ilminster School*, dated Ilminster, 1st of the 12th Month, 1791, he offered himself as a candidate "for the School which is under your patronage." [ED.]

We now reach the time—November 8th, 1795—when Manchester Friends resolved to begin a Friends' school for children over five years of age, mainly for their own offspring. The total number was limited to fifty, probably in order to maintain the Quaker atmosphere. There was, of course, no teaching profession in the Society at that time, no Flounders Trust, no University of London, and for Friends, no Oxford or Cambridge. Indeed, in those days, it is hard to see whence Nonconformists could obtain sound learning except in the brave little colleges which the Unitarians maintained. It was at Manchester College—still retaining its name though removed to Oxford—that John Dalton found a livelihood as teacher of Mathematics and Physics. The existence therefore, of a classical scholar, who had joined Friends from the Unitarian ministry, was something of a godsend to Manchester Friends, and John Taylor was brought from Ilminster to his old district as their first schoolmaster. It is from this school that the educational endowments of Manchester Meeting have developed. It was held on the site of the present Friends' Institute. John Taylor lived in Islington Street, Salford. John Edward Taylor was a pupil in his father's school and learnt Mathematics from John Dalton.

We know little about the new schoolmaster's life except that he sorely felt the loneliness of his widowed condition. He writes to his daughter when away from home :

I want the comfort of thy company, and so does Edward. We had last evening, B. Oakden³ to drink tea with us, and his wife and niece, which last came near an hour before the others, and I could not but admire how comfortable it seemed to have a female about the house.

I fear the salary could not have been adequate, for in 1810 I find in the minute book that the Preparative Meeting granted John Taylor £20 to relieve him in his straitened circumstances.

A near neighbour to the school was John Clowes, the incumbent of S. John's Church, an ardent and leading Swedenborgian. He had a great influence over John Taylor, who seems to have become very sympathetic to

³ His son's employer.

Swedenborg's teaching. Knowing nothing, it is perhaps better not to surmise that this may have been connected with a minute of 1812, which decides to secure a suitable person to succeed John Taylor as schoolmaster, and to give his Assistant notice. A successor, however, was not appointed till 1815, and two years later John Taylor died at the age of sixty-three.

John Edward Taylor never became a Friend. To a man of his free and liberal mind, the plain dress and language cannot have been attractive, and his interests were largely political. He was also surrounded by his Unitarian relatives, who were at that time members of the most active and influential chapel in the town. He writes to his sister an account of his visit to Leigh Hunt, who was then in prison for giving a correct description of the Prince Regent. He also encloses for his sister a copy of Lord Byron's latest book, *The Giaour*, proposes to stay in London another night to attend the Covent Garden theatre, and concludes with the hope that his father is in good health, "and—what is perhaps of more consequence—good humour." It is rather a pity that this reflection happens to be the only note we have on our old schoolmaster's temperament during the last years of his much-tried life. J. E. Taylor founded the *Manchester Guardian* at the age of thirty, in 1821, as an organ of Whig reform. It was an outcome of the political turmoil that followed Peterloo massacre, which took place under the walls of the Friends' School.⁴

J. W. GRAHAM.

NOTE BY THE EDITOR

There are in the Devonshire House Reference Library four letters from John Taylor to Thomas Thompson, schoolmaster, of Compton, Dorset, written in the years 1802, 1804 and 1809, while Taylor was Master of the Friends' School in Manchester.

The first letter refers to the death of the wife of Thomas Thompson, and then mentions the need for some place where his daughter could learn housekeeping, enquiring whether T.T. could supply such a place and also take her father and brother to assist in his school. He looked upon William Rawes and T. Thompson as guardians to his children. "Since writing the above, I find with pleasure that thy eldest son Jonah

⁴ See THE JOURNAL, vol. v. p. 17.

assists thee in the School . . . so that there would be no prospect of Employment for me with you."

T. Thompson had evidently, however, offered Taylor a position as teacher of French in his school, but the offer was declined, by letter dated 11 mo. 1802, partly because the daughter's prospects were brighter but more because of "Inconvenience which might arise from my children's being introduced among the Relatives & connections of their Mother, . . . which might have a Tendency to warp their Minds, & render them disaffected to the Principles & ways of Friends to which at present they seem quite reconciled & even attached."

In his letter dated 6th month, 1804, John Taylor makes considerable reference to his teaching, especially of grammar, and concludes:

"My daughter is at present at school with Sarah Spurr, a young woman of good family & Education, who, with her sister (the widow of the celebrated Alexander Kilham), has from the Methodists lately joined our Society and undertaken Friends' School at Liverpool. Edward is still with me, reading Virgil, Xenophon, the Hebrew Bible, & is lately begun French, & is a pretty good Accountant."

The last latter, dated 5 mo. 11, 1809, refers to the re-marriage of his correspondent and also to "the melancholy pleasure" of the prospect of a visit to the West, mixed with fear of his children's association with their "natural Gentile, though worthy Relations."

T. Thompson married Ann Gregory, Junr., of Claverham, in 1782, and Anna Rawes, widow of William Rawes, *née* Fox, of Falmouth, in 1808. School prospectus, book-plate and various letters are in D.

A Token of Good Will

"E whose names are hereunto subscribed, being the curate and others of the inhabitants of the Parish of St. Davids, do hereby certify whom it may concern, that the bearer hereof, Marmaduke Pardo, of the city of St. Davids and co. of Pembroke, has to the utmost of our knowledge and all appearances lived a very sober and pious life, demeaning himself according to the strictest rules of his profession, viz., what we call Quakerism, and that he has for these several years past took upon himself the keeping of a private school in this city, in which station he acquitted himself with the common applause, and to the general satisfaction of all of us who have committed our children to his care and tuition . . ."

Taken from *Early Quaker Education in Pennsylvania*, by Prof. Woody, 1920, p. 110. Nothing definite appears to be known of Pardo's colonial work.

Presentations in Episcopal Visitations 1662-1679

Continued from vol. xvi. page 92

DURHAM

TEESDALE FROM THE ESTUARY TOWARDS THE SOURCE.

BILLINGHAM. 1662. Nov. 4. Willmū Maddison, Thomā Ponill [?] & Eliz. ux eius, Robtūm Walker, Gulielmū Law, Georgiū Emmerson, & Elizab: ux eius & eorum famili, Marcū Young & Janā ux eius, & Will Chipchace—for being Quakers & refuseing to come to Church. Exe^d 16 Martii 1662 (1663).

Gū Jeckell & Mariā ux eius, Franciscum Maddison & Aliciaā Maddison, Johem Kell et Eliz. uxēm eius, Eliz: Hunter, Thomā Chilton, et Eliz. eius ux, & Danielem Chiltonⁱ—for Sectaryes & refusers to come to Church. Exe^d.

Gū Jeckell, Thomā Yowle, Thomā Chilton, et Johem Kell—for keeping their children unbaptized. Exe^d.

1665. Gulielmū Chipchace, Danielem Chilton, Johem Kell, Markū Young et eius ux, Willmūm Maddison, Franciscū Maddison, Janā ux Johis Jakell, Gulielmū Jakell et eius ux, Thomā Youle et eius ux, Robertū Walker, Gulielmū Law et Georgiū Emmerson et eius ux—for absenting & refuseing to come to Church.

To be continued

* It must not be concluded that all the above were Friends.

Convincement of James Nayler

Oliver Heywood wrote in his *Diarie*s, under date Sept. 15 [16]78, of some dissention in the Church at Topcliffe as “the first and greatest difference that hath arisen in that church since it was a church which is above 30 years, except James Naylour and other 3 quakers that turned off from them 27 years agoe, and were turned out of their communion.”

could honestly take the declaration. John Pumphrey
is one of the
a friend in
the
and favorable

London Yearly Meeting, 1838

EAST year we printed (vol. xvii., pp. 82-89) an account of Y.M. 1836, written by John Southall (1788-1862), of Leominster, to his wife, Hannah, daughter of John Burlingham, of Worcester. We now present further notes from the same Friend of Y.M. 1838, which give a report of remarkable addresses delivered by Sarah Grubb during the course of the proceedings.

7th Day Evening, 6mo. 3. 1838.

My last account was I think, brought up to 4th day evening or rather afternoon. I cannot very well recollect what passed at this distance of time at the evening sitting.—I think it was occupied by reading papers from the Select Meeting; and afterwards, at the Large Committee, where I was present, the new rules respecting Marriage as connected with the new Registration law were discussed.

It appears that the alternative in the law has in some instances proved troublesome to friends, in as much as the female friend giving twenty-one days' notice of an intention of marriage, has sometimes found it necessary to appear in person before the registrar.

Next morning, 12 o'clock, being appointed for Sarah Grubb's meeting with men friends (10 o'clock for that of woman friends) . . . the Committee sat two hours. The principal subject was one which had been previously discussed in the Y.M., "the municipal declaration and the suitability of friends acting as magistrates."¹ Several members of our Society who had swallowed the declaration, and one who was acting magistrate (Edward Backhouse), were present.

The skill, the sophistry, the eagerness to speak again and again to the exclusion of others—in this small body was remarkable, and they were joined by some from whom better things ought to have been expected; nevertheless, I think if the meeting had been polled, nearly nine out of ten would have decided that no friend

could honestly take the declaration. John Pumphrey is one of those who see no objection to it.

Sam Lucas², a very clever man, not I suppose quite a " friend " in all respects, made a very clear and forcible speech against it.

A Committee was appointed to draw up a minute of " Caution " on the subject, into which Committee, alas, several of the interested got.

The result was a tolerably good minute, barring some equivocal phrases, but not at all going beyond the negative standard, *i.e.*, not going nearly so far in plain speaking as the petition to Parliament which we noticed when presented.

At 12 o'clock we found the women friends were still occupying our Meeting House. S. Grubb not having yet released them.

It was quarter to one when our meeting settled down and we broke up at quarter to 3. S. G. is altered in appearance, she is much, very much thinner, but her eye has its wonted brightness, her manner is lively and her voice good, her address was perhaps even more than usually plain spoken, though it was not such as ought to have given offence to a single human being.

She spoke of the time of trouble to our Society as near at hand, if not as already begun. She denounced more strongly the pharisaical spirit, the disguised pride, the fair covering of external devotion, than the infirmities of human nature. She said we were still " in the mixture " and until we come out of it, the society could never shine in its proper brightness. She dwelt strongly on the feelings excited in the community by seeing that friends come up so little to the true standard, but the Almighty will have a people sanctified unto Himself, and if the members of our society draw back He will call in others professing their original principles. Look at the contrast between the early friends and their modern descendants. The first repudiating the fear of man, and even when imprisoned in noisome dungeons amongst the filthiest of mankind, singing praises to the God of their salvation.

Then came the age of formality, and now we have the age when the Society is suffering from riches of its

members, when men pursue money-getting as if it were the very end and object of their existence.

Oh ! the deadening and darkening influence of the money getting spirit ! Ah ! though you may be the richest body in existence, for your numbers, will your wealth save you, or avert the displeasure of an offended God ? Ah ! no, I fear the contrary. Look at the grave and influential amongst us, alas ! It is these that like false shepherds have caused the sheep to go astray.

After advert ing to the blessedness of entire dedication of heart in its eternal consequences, she concluded by an aspiration of praise, most beautifully expressed in a strain highly melodious.

I forgot to mention the high ground of divine inspiration which she (I doubt not with authority) maintained and that at one time she said : " I feel that a disposition exists in this room, to oppose and reject what I say. You may perhaps be thinking it is only a poor, insignificant woman who is telling you what she thinks, and you will not receive it, but it is not the instrument, but the power from whom the words proceed that ought to be looked up to and assuredly it is not safe to condemn the divine Power."

After she had taken her seat, she rose again repeating emphatically : " farewell," " farewell," and with some little addition concluded, and the meeting soon broke up. It was worth a journey to London to participate in the feelings excited by this address,³ to one fully convinced as I am that true Christianity as professed by the early friends is founded upon an immutable rock.

I could not but rejoice to hear it thus set forth in truth, and simplicity, and can I be blamed as a lover of immutable justice and I trust a friend to my fellow men, if I do rejoice in it even though bowing under the weight of my own omissions and commissions and their consequences.

Of course the above cannot be considered a report of S. Grubb's address. I have merely put down as well as I could, a very compressed abstract of a long and valuable discourse.

At dinner at Bro. Hunt's there was a table full of friends including Cousin M. Bradley.

In the evening several epistles passed the large committee. Next morning we were in committee till 11 o'clock. The routine business of the meeting afterwards proceeded without much debate. Epistles occupied the Committee at night.

Next morning the minute on the "declaration" passed thro' the Committee, also the General Epistle, a long and wordy document but containing some good points and striking exhortations. Josiah Forster said to be the author.

NOTES

¹ This subject was brought into prominence by the recent passing of two Acts (1 Vict., c. 5, and 1 Vict., c. 15) and the Y.M. of 1838 sent out a long minute on the subject, citing some of the "difficulties to which Friends are liable in taking office in Municipal Corporations and also accepting Magisterial and other offices under the Crown, more especially with reference to one of the declarations," though a form of affirmation was provided for "the people called Quakers." Friends were "affectionately, but earnestly cautioned" against accepting office.

Edward Backhouse (1781-1860) is cited as one of the Friends who had "swallowed the declaration." Another early holder of the office was Samuel Hayhurst Lucas (1786-1873) (son of Samuel and Ann Lucas of Westminster), of whom, in this special connection, there is a record in the *Annual Monitor* for 1874. Weighty Friends were uneasy as to his position—Peter Bedford wrote to John Hodgkin (then Junior), 20. 4. 41:

"I duly received thy kind note mentioning thy endeavour to meet our friend S. H. Lucas, who is now one of the Justices of the Peace for the County of Surrey, at my house. He sent his carriage to the rail road Station to bring thee here but as thou came not with it he went off in a haste by the next train to London, and I advised him to call upon thee, which I found he has done.

"It is pleasant that apart from each other, we have similar views and sentiments on the subject.

"To me it is evident that the subject had claimed our friends very serious consideration, and I do believe he is desirous to acquit himself in the station conscientiously as a Friend, and that where our religious principles are likely to be compromised, he will decline to act" (from original in D). The changed attitude in the Society towards civic work is remarkable. In 1916, Isaac Sharp compiled a list of 110 Friends holding the office of J.P. (MS. in D), and a report to the Y.M. of 1921 gives the figure as 107, six of whom were women.

² Probably, Samuel Lucas (1805-1870), the artist, of Hitchin, who shortly after this painted a number of prominent Friends of the early nineteenth century, sitting in Y.M. See frontispiece to *London Y.M. during 250 Years*.

³ Compare "My friend W^m Casson, of Thorne, is the Friend concerning whom Rob^l Charleton said it was worth coming all the way from Bristol to Ackworth to hear his offering in prayer, and his exhortation, in the *prayer meeting* held there at the Gen^l Meet^g time."—HENRY HOPKINS to J. and E. Green, 8 x. 1865.

for Marsillac's sudden return of health and recovery. Some
fresh light

Jean de Marsillac

Vol. xv. 49, 88; xvi. 18, 81.

SOME further light has been thrown upon portions of the life of de Marsillac by references in the *Memoirs of Nicholas Naftel*, 1888.

The account of de Marsillac's arrival in London in 1785 and meeting with Nicholas Naftel is outlined in the first portion of my article on his Life and Letters (vol. xv. 51). The latter writes of this meeting :

I attended Peter's Court meeting, and it so happened that in coming out of the same, I saw a crowd of Friends gathered upon the pavement, and I inclined towards them, and soon found that a stranger was amongst them, to whom I spoke, and he asked me if I could inform him where he could safely dispose of the letters he had in trust for the Elders of the Society of Friends. But he first asked me if I was a Quaker; I answered: "I was so called," it being a year or two previous to our being received into membership. I soon thought of John Eliot . . .

This stranger proved to be John De Marsiliac le Cointe, a man of rank in France, but had lately become attached to the Friends in the South of France, and was come as a delegate to London.

[Here follows an account of the discovery of the "inspirés" in the South of France.]

I conducted him to our Friend, John Eliot, Jr., who received us kindly and told us that said papers should be read on the sixth day following. This happened on a first day, so I took John De Marciliac to an eating house in East Cheapside, where we dined, after which we attended Devonshire House meeting. Joseph Savory and Adey Bellamy took notice of us two strangers, the former inviting us to take a bed at his present house, No. 48, Cheapside, which we accordingly did. So with difficulty I got him out of his lodgings in the west end of the town. His landlady appearing much displeased with me, apprehending I was the cause of his removal. His luggage, etc., pretty well loaded a hackney coach. So were we afterwards pretty much together. He hoped to stay several days after me, and was kindly noted by Friends who gave him many books and an epistle for the Friends in the South, and I find that he was favored, after meeting with considerable opposition, in particular from his wife, to deliver the same to the Society in the South to their great comfort.

Further reference agrees largely with the information already printed and would seem to confirm the suggestion made (xvi. 86) that the carriage accident was accountable

for Marsillac's sudden change of mind and manner. Some fresh light is also thrown upon his later days in France.

As to John De Marcilliac le Cointe, he went to America and was pretty well thought of and respected. But going with a Friend in a chaise, on turning a corner of a street in Philadelphia, the chaise was overturned and said Friend killed on the spot, which made such an impression on his mind that he soon returned to France, and since that time I have heard but little of him only that he was known to enter the French army in Spain, on the medical staff.

However, I very much want to know what his latter end will be, and was I to land in France [from his home in Guernsey] I have thought I should at least make some enquiry for him at his former residence, near Dieppe, at a place called Chateau Des Vignes. [Nicholas Naftel, pp. 21-25, with some correction of spelling].¹

NORMAN PENNEY.

¹ I cannot restrain the expression of the feeling how much our late friend, A. C. Thomas, would have welcomed any extension of our knowledge of a person in whose life he was much interested.

Books Wanted

(For previous lists, see xiv. 88, 121; xv. 119; xvi. 17; xvii. 120.)

DEVONSHIRE HOUSE REFERENCE LIBRARY:

James and Lucretia Mott's *Three Months in Great Britain*, Phila. 1841.

The Life, Travels and Opinions of Benjamin Lundy, compiled by Earle, Phila. 1847.

Annals of Newberry (South Carolina), by O'Neil.

Memoirs of David Hoover, edited by Julian, Richmond, Ind. 1857.

Memoirs of Nicholas Naftel, by his grandson, Joseph Nicholas Naftel, published in U.S.A. in 1888.

Pennsylvania Spelling Book, by Anthony Benezet, Dublin, 1800.

Brief Considerations on Slavery, by Anthony Benezet, Burlington, N.J., 1773.

Treatise of Arithmetic, by John Gough, Phila. 1788.

Christian Instruction, by John Wigham, Phila. no date.

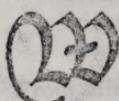
Memoranda relating to the Mifflin Family, by J. H. Merrill, 1890.

Compendium of History, by Hannah Allen, London, 1862.

Please send offers to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

From Master Duck, the author of the following extract, we learn that the Friends of the Society of Friends in the United States, in 1785, refused to give him a certificate to go to England. The Friends of the Society of Friends in England, however, gave him a certificate to go to America. This is a remarkable instance of the difference between the Friends of the Society of Friends in the United States and in England.

Warner Mifflin refused Certificates for London Yearly Meeting



WARNER MIFFLIN (1745-1798), descendant of a long line of Friends, was born in Virginia, and resided in Pennsylvania. He was a prominent Friend and philanthropist and was said, by Thomas Clarkson, to be "the first man in America to unconditionally emancipate his slaves." He frequently visited the Meetings of Friends with certificate, though an Elder, but the trouble arose when he asked for the approval of his friends to visit London Yearly Meeting. The following, from the *Friends' Miscellany*, vol. v. (1834), p. 218, reprinted in the *Life and Ancestry of Warner Mifflin*, by Hilda Justice, Phila., 1905, states the case :

About the year 1785, Warner Mifflin had a religious concern to visit his brethren in England. This was opened to Friends of his own Monthly and Quarterly Meetings and by them approved, so as to furnish him with regular certificates of their unity with him in his religious prospects. Warner Mifflin was then an Elder, and, according to the order and discipline of Society, he produced his certificates and spread his concern before the General Meeting of Ministers and Elders, held in Philadelphia, in the spring of 1786. It was probably a new case for an Elder to come forward with a religious concern to cross the Atlantic, on a visit to the churches. There does not appear to have been any doubt of the rectitude of his concern; and had the General Meeting acted on the feelings of unity produced on the occasion, there is no doubt he would have been set at liberty to pursue the very important object he had in view, of visiting the meetings for discipline in England. But it was suggested by some Friends, that there was no letter of discipline, pointing out a way for Elders to visit the churches; and, therefore, as Warner's concern was especially to build up Israel in the line of order, Friends thought he must go orderly. Job Scott, who was present on the occasion, says he was very submissive, and his concern was feelingly weighty.

Not discouraged, apparently, by the rebuff of the Philadelphia Ministers and Elders, Warner Mifflin laid his concern, towards the end of the following year, before Duck Creek M.M., but this time the local Friends, after frequently adjourning, appear to have dropped the matter and come to no conclusion. Here are the minutes:

From Minutes Duck Creek Meeting 22d of 12 mo. 1787 (p. 436).

Our friend Warner Mifflin now lays before this meeting a religious Draught which hath for some time with weight attended his mind to visit our Brethren at their ensuing Yearly Meeting in London which being solidly deliberated on is left for more mature Consideration till our next.

26th of 1st mo. 1788 (p. 437).

The concern of our friend Warner Mifflin being revived and weightly considered by this Meeting it appears to be the prevailing sense of friends that the subject be yet left for further deliberation till our next.

From Minutes of Little Creek 23d of the 2d mo. 1788 (p. 438).

The concern of our friend Warner Mifflin coming again under our consideration it appears most easy to the minds of friends that it be yet continued for further consideration recommending a serious and weighty attention to the pointing of truth in his mind in the ripening up or the further procedure of his concern.

From Minutes of Duck Creek Meeting 26th day of 4th mo. 1788 (p. 441). The concern of our friend Warner Mifflin again claiming the attention of this Meeting it is agreed to name John Cowgill, Robert Holliday, Ezekiel Cowgill, William Corbit, Israel Corbit, John Bowers and Baptis Lay to weightly consider and feel with the friend in his concern in the ability which may be afforded and report their sense and prospect thereof to our next.

From Minutes of Little Creek Meeting, 24th of 5th mo., 1788. (p. 443). Four of the friends appointed in the concern of our friend Warner Mifflin report they have had a solid opportunity with him in which they feel unity in his prospect and concern, after weighty deliberation thereon, this meeting concurs with their report but as there appears some matters necessary to be done previous to his further procedure the same friends are continued to give the needful assistance therein and when accomplished are desired to report to this meeting.

26th of 7 mo. 1788 (p. 445).

The friends appointed in Warner Mifflin's case report that six of them have had an opportunity with him since our last but are not yet prepared to make a final report or produce a Certificate, they are therefore continued to pay the further needful attention thereto and desired to report when ready.

Thus were Friends in Great Britain deprived of a visit, which would doubtless have been very helpful, from what seems to us an excessive adherence to form and letter.

Has any American Friend in the station of Elder received plenary certificates to visit London Y.M.?

The Friends' Book and Tract Committee
an article
Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

READERS of Quaker history are acquainted with the history of the Rotch family, and the whale fishery on Nantucket Island and subsequently at Dunkirk in France,¹ but not so familiar with the various wanderings of the whalers under the Starbuck family. The Starbuck story may now be read in a pamphlet, *The Builders of Milford*, by Mrs. Flora Thomas (Haverfordwest; "Pembrokeshire Telegraph" Office, pp. 40, price 3s. 6d.). In 1660, Edward Starbuck, his wife, Catherine Reynolds, from Wales and his children, Nathaniel, Jethro and Dorcas, settled on Nantucket. Nathaniel married Mary, daughter of Tristram Coffin, who became a noted Minister (THE JOURNAL, xii. 157-162).

The Nantucket whale-fishery was much affected during the War of Independence, by inroads of both the Americans and English, the result being an emigration under Samuel Starbuck to Dartmouth, Nova Scotia, in 1785. "From the long struggle of the war these Quaker whale-fishers of Nantucket emerged still British subjects, but at the sacrifice of their Island homes." But the conduct of the British Government was not a generous one and the Friends felt aggrieved. Hence when an offer reached them to pull up their stakes once more and migrate to Wales, it was accepted, but not before enquiries had been made and a long letter received from Thomas Owen, a Friend, from Waterford, full of useful information and a plan of Milford Haven, and also a personal visit paid by Samuel Starbuck, the younger, to the Honorable Charles Francis Greville who was acting with his uncle, Sir William Hamilton (1730-1803), the landowner, in the negotiations (THE JOURNAL, xiii. 120). In 1793, the Nantucket contingent arrived at Milford from Nova Scotia, despite the difficulties put in their way by the Nova Scotia merchants. Samuel Starbuck, Senr. and Junr., and Timothy Folger were the leading men of the new colonists.

The Starbuck Papers gathered together by the historian of *The Builders of Milford*, who is a descendant of Starbuck, serve as foundation for the subsequent record of the Quaker whalers and builders.

The author concludes :

"The Starbucks, family by family, died or drifted away; and the flourishing sea-port and fishing town has no kith or kin of its founders left in it to-day. The Grevilles are gone, the Starbucks and Folgers sleep in a green and shady yard. Nelson went from Milford to a glorious death, the glamour of Lady Hamilton is dead and done with, but Milford goes on."

¹ For the Rotch migration see ix. 112, xiii. 82.

The Palimpsest (Iowa State Historical Society, May, 1921) contains an article on the "Underground Railroad in Iowa."

The Swarthmore Lecture for the current year was delivered by T. Edmund Harvey, M.A. *The Long Pilgrimage. Human Progress in the Light of the Christian Hope* (London: Friends' Bookshop, pp. 70, 2s. 6d. net).

The completed account of *Elisabeth von der Pfalz, Fürstäbtissin zu Herford, 1667-1680*, has appeared (see xviii. 35), written by Otto Wöhrmann, pastor an der Münsterkirche zu Herford. It is published at the Blau-Kreuz-Buchhandlung, Herford, Westphalia, and contains seventy-two pages with forty-eight illustrations.

A new issue in the series Friends Ancient and Modern has appeared — *John Woolman, Craftsman Prophet*, by Ernest E. Taylor (London: Friends' Tract Association, 15, Devonshire Street, E.C.2., pp. 49, and coloured cover, price 3d.).

The Baptist Historical Society publishes in its *Transactions*, vol. vii. 3, 4 (1921), "An Index to Notable Baptists, whose careers began within the British Empire before 1850." This consists of 762 names, of which only fourteen are women, or 2 per cent. The earliest date appears to be "1569?" The description averages four or five lines. The occupation of the men is, with few exceptions, ministerial, the women are mostly included by virtue of being writers—principally of poetry. Fourteen men are described as opposing Quakerism. Here are a few specimen entries:

"HOLME, John, died 1703, Somerset, Barbadoes, Philadelphia, 1686, member of Assembly, as judge upheld religious liberty against the Quakers, highly cultured."

"GAUNT, Elizabeth (D.N.B.), died 1685, last woman burned for treason."

"POWELL, Vavasor (D.N.B., and Biography) 1617-1670. Itinerated in Wales 1639, London during wars, on commission to evangelize Wales, baptized 1655, opposed Cromwellian rule on Fifth-monarchy principles, imprisoned at Restoration. Prolific author, introduced singing of hymns into public worship, compiled concordance."

"WILSON, B.G., 1823-1878. Irish Quaker, Baptist Missionary in Bradford, pastor at Barnsley, pioneer at Brisbane 1858."

"FOLGER, Peter, 1617-1690. Factotum on Nantucket, member of Newport, grandfather of Benjamin Franklin."

This most valuable list has been prepared by the Rev. Dr. Whitley, of Preston.

The last article in the *Friends' Quarterly Examiner*, for Fourth Month, 1921, is by Dr. F. T. Powicke, of Manchester—"Henry More, Cambridge Platonist, and Lady Conway, of Ragley, Platonist and Quakeress." There are several references to Countess Conway which are new to us, but the author does not appear to have consulted THE JOURNAL, where numerous particulars of her life occur—vols. iv., vi., vii., xiv., xvii.

The other articles do not seem to have much direct bearing on Quakerism.

With a wonderful wealth of illustration from sources Quaker and non-Quaker, A. Neave Brayshaw has produced a concise record of the principles and practices of Friends from the opening of their work to the present day, in *The Quakers: Their Story and Message* (London: Friends' Bookshop, 7s by 4s, pp. 154, 2s. 6d.). The book is admirably written—we wish we could say the same of the printing, but there are frequent signs of those "little playfulnesses which the printer somehow manages, when one is not looking, to introduce into the text," which mar the attractiveness of the work. The good index will helpfully introduce the student of Quakerism to many of the valuable subjects treated.

Some years ago a Committee of Friends of Philadelphia Yearly Meeting (Race Street) began the collection of stories suitable to children inculcating religious principles for which Quakerism stands. Anna Pettit Broomell was chairman. The result of their labours has now been given to the world of juveniles (and their elders) in a book of 247 pages, entitled *The Children's Story Garden* (London: J. B. Lippincott Company, 6s. net).

The book has been attractively prepared, and furnished with ten illustrations. There are sixty-five stories taken from various sources and not all distinctively Quaker. At the end are some useful historical notes.

* Albert E. Bull, a London Friend, has brought out, through Sir Isaac Pitman & Sons, several useful business manuals, including *Conducting a Mail Order Business*, and *Commercial Travelling*.

Albert G. Linney, late Master at Ackworth School, is editor of a new monthly (in collaboration with Samuel Atkinson, a London Friend and author of "Ackworth Games"), entitled *Sports and Sportsmen* (London: 48, Russell Square, W.C.1., no. 1, vol. 1, 2s. 6d. net). This is a very attractive magazine, well printed and well illustrated—large quarto, pp. xl+80. Philip J. Baker, captain of the British Athletic Olympic Team, has an article "Olympic Reflections."

Wilmer Atkinson: An Autobiography (Philadelphia: Wilmer Atkinson Company, 8 by 5s, pp. xviii. + 375, and sixty-five illustrations). Wilmer Atkinson (1840-1920) was the founder of the Farm Journal and its editor for forty years during which time the circulation of this monthly rose from one subscriber (portrait given) to over one million and from eight pages to 170. Prior to the founding of this paper, W. A., in conjunction with his brother-in-law, Howard M. Jenkins (1842-1902), had conducted a weekly and then a daily local paper. "The Wanamaker store and the Farm Journal were born in the same month and the same year—March, 1877" (p. 157).

* Not in D.

The book before us (presented to D by Charles F. Jenkins, president of the Wilmer Atkinson Company and this year's president of the F.H.S.) is a lively, stimulating and humorous record of the early struggles and after success of a man determined to win through and succeed and that with resolute adherence to moral principle. The book should be read by young men entering business as a counsellor and guide for their future career.

There are two slips in the early portion descriptive of Quakerism—"greater number than *five*" (p. 3) should be "greater number than *four* (see *THE JOURNAL*, xvii. 100), and the number liberated by Charles II.'s "Pardon" was 500 not 1,500, or, to be exact, was 491.

We should have been glad of more reference to the Friends met and meetings attended by the author during his long life.

Isaac Mason, the indefatigable secretary of the Christian Literature Society, of Shanghai, has forwarded a copy of *Short Christian Biographies* (we omit the Chinese title), written by the late Mrs. Timothy Richard and revised and supplemented by I. M. Elizabeth Fry finds a place, also John Wesley, David Livingstone, and others of earlier and later date.

Die Journale der frühen Quäker. Zweiter Beitrag zur Geschichte des modernen Romans in England. Von Dr. Emma Danielowski. (Berlin: Mayer & Müller, 8½ by 5½, pp. 138.) The following précis of this book has been prepared by (Rev.) V. D. Davis, of Bournemouth:

As a Dissertation, for her Doctor's degree at Tübingen, Emma Danielowski wrote an essay on "Richardson's First Novel—a history of its origin"—published at Tübingen, 1917.

This Essay, "The Journals of the Early Quakers" 1921—she calls "A second contribution to the history of the modern novel in England."

The connection is rather far-fetched. She simply says that there is an inward affinity between what she calls "Quaker Romance"—The Autobiographies and Journals of Early Friends—and the first edition of Richardson's "Pamela," published 1740. She does not claim that Richardson had read these Journals or been influenced by them. His novel was a further step in his own development—from a skilful essayist of the School of Steele (Tatler, Spectator, etc.). This represented an effort to write in an ennobling, simple and natural manner—and Richardson's success carried it into a wider field.

The greater part of the Essay, chapter II., pp. 10-82, is an interesting and praiseworthy account of various Quaker Journals—divided into three sections. Fox and Ellwood are most fully treated. She puts them into three divisions—those of the period of Fox to 1690, those with Penn up to 1718—and the successors 1719-29—the last two being Daniel Roberts and Joseph Pike.

In the final section III., pp. 82-114, she gives the results of her study of the Journals pointing to the simple realism of the narratives—of various kinds—the earnestness of the testimonies—the mingling of narrative and preaching and the expression of religious sentiment. In form and style, she says, the early Quaker Journals are akin to Richardson's first novel. Their affinity to this sentimental middle-class novel marks their place in the national literature of the eighteenth century (and the last quarter of the seventeenth). The movement began in the Quaker

Journals—and Richardson's "Pamela" gave it an immense impulse—and as a force in literature an international influence. Cf. quotation from Richardson, p. 93.

Examples of the kind of teaching found in "Pamela" occur in various early Journals.

"A special kind of autobiographic narrative, the journals of the Early Quakers, realistic, sentimental, middle-class (bürgerliche) life stories."

That is how she describes them and just as the stream of these Journals began to run dry Richardson came along with "Pamela."

What was the cause of its immense success?

It gave true expression to a spiritual tendency of the time, towards a simple popular manner and an ennobling of morals.

The moral essays of the Spectator, etc., had prepared the ground—Richardson had been one of those essayists and he enlarged the scope of their effort in his novel.

The Quaker biographies had also worked in the same direction and had further prepared the ground—securing him a larger public—(even though they had no direct influence on Richardson himself). She doesn't show that they had. That is the conclusion.

* The person and work of our late Friend, William Tallack, receive trenchant criticism at the pen of Henry S. Salt in his book called *Seventy Years among Savages* (London: George Allen & Unwin, 8*½* by 5*½*, pp. 252, 12s. 6d. net). The "savages" are those who, according to the author, "lack the higher civilization" and indulge in cruelty towards their fellow men, and towards animals, in war, punishment, sport, food, etc.

William Tallack, then Secretary of the Howard Association, was an adversary to the Humanitarian League (1891-1919)—"an old gentleman of benevolent demeanour who sat on the fence"—and his book, "Penological Principles" was "a farrago of platitudes and pieties, which said many things without ultimately meaning anything at all."

Among the articles composing *The New Era in Education* (London: Philip, 7*½* by 5, pp. xii.+247), is one by Brian Sparkes, M.A., entitled "A Scheme of Self-government in the Upper Schoolroom: Bootham School."

The Black Problem, being Papers and Addresses on various Native Problems, by D. D. T. Jabavu, B.A. (Lond.), professor of Bantu languages, S. A. Native College, Fort Hare, Alice, C. P. Tengo Jabavu is a member of a London Meeting.

* In *Arnold Foster: Memoir, Selected Writings, etc.* (London: Miss. Soc., 7*½* by 4*½*, pp. 188), there are several references to Henrietta Green (1851-1891), who formed part of the Foster household (pp. 24, 25, 31).

Herbert Hoover: The Man and his Work, by Vernon Kellogg (New York and London: Appleton, 8*½* by 5*½*, pp. 376), is a well-written book and easily read by young and old. Herbert Clark Hoover was born in

Iowa, in 1874, of Quaker parents, who both died while he was young. After sojourning among various relatives, the young enthusiast determined to enter college. The Leland Stanford Junior College was opened in 1891, and Hoover sat, not altogether prepared, for the entrance examination but did not pass. But, as is their wont, one Quaker helped another, and Joseph Swain, the professor of mathematics, and since president of Swarthmore College, Pa., took an interest in the lad and assisted him to gain the much coveted entrance.

Hoover's future wonderful career is detailed—in the States, in England, Australia, China, Russia, etc.—as mining engineer, and then his great work as world food controller.

Herbert Hoover's father was Jesse Clark Hoover (d. 1880) and his mother was Hulda Minthorn, an active Minister (d. 1884). His brother, Theodore, is the head of the graduate department of mining engineering in Stanford University. Herbert married Lou Henry, in 1899; they have two sons—Herbert and Allan. He is a member of Oregon Y.M.

The White Moth is a tale of American school and business life, by Ruth Murray Underhill (New York: Moffatt, Yard & Company, 7½ by 5, pp. 307). It describes two young lives brought together in childhood, far separated afterwards, and at last united in the closest of bonds. The characters are non-Quaker. Presented by Abm. S. Underhill, counsellor at law, Ossining on Hudson, N.Y., father of the author.

The seventh of the William Penn Lectures arranged by Young Friends of Philadelphia Y.M. (Race Street) was delivered 5 mo. 8, by Paul Jones, secretary of the Fellowship of Reconciliation. The title thereof, *Hidden from the Prudent*, well describes the subject-matter of the Lecture. When another is printed, a guide to the matter would be useful, either as Contents, or Paragraph Headings. The Lecture is published by Walter H. Jenkins, 140 N. 15th Street, Phila., Pa.

George Philip & Son, 32, Fleet Street, London, E.C., have recently published several valuable and attractive historical books.

Of the series "The Piers Plowman Social and Economic Histories," Book III. has appeared, dealing with the period 1300 to 1485, written by N. Niemeyer, of the Goldsmiths' College, University of London, 156 pp., 3s., and Book V., 1600-1760, by E. H. Spalding, the General Editor, 216 pp., 3s. 6d. Both are well illustrated.

Another publication is a *Junior Historical Atlas*, prepared under the direction of the Historical Association, containing 40 pages of coloured maps and eight pages of descriptive letterpress. Price 2s. net.

In the *Friends' Quarterly Examiner* for Seventh Month, 1921, there is an article by John E. Southall, of Newport, Mon., on "The Eighteenth Century Quaker." The author could not be expected to deal worthily with his subject in ten pages of print, and we understand that his original ms. was seriously cut down.

The Mystery of Easter Island. The Story of the Moai
Society for the Protection of the St. James Street

Recent Accessions to D

JIN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months:

A Pioneer in the High Alps. Alpine Diaries and Letters of F. F. Tuckett, 1856-1874. London, 1920, 384 pages, with portraits and sketches and full index. Francis Fox Tuckett (1834-1913) lived at Frenchay, near Bristol. "It was his experience to live all his life and to die in the house of his birth, and also to see very few important changes in the outward aspect of his native village" (Introduction). In 1896, he married Alice, daughter of Dilworth Crewdson Fox, of Wellington, Somerset.

Presented by Mrs. Tuckett.

Pedigree of the Ashbys of Staines, from 1523 to 1918, compiled by Robert Ashby, of Bournemouth, produced by lithography, presented by the compiler with his MS. additions. This is one of the three books on the Ashby Family, extracts from which we intend to print in THE JOURNAL.

Edward T. Simpson, of Burnham (late of Devizes), has presented the reports of the "York Bond of Brothers," 1850-1859, established in 1849 "to keep alive the Friendship and interest which existed amongst the members during their tarrience with Joseph Rowntree, York." The members of this brotherhood were James Fayle, Samuel Hanson, William Hughes, George R. Pumphrey, Thomas Pumphrey, Edward Simpson, Frederic Shewell, Alfred J. Shewell, Joseph Theobald and Richard C. Barrow.

Mary Hannah Foster, of Scarborough, has presented a copy of several letters written by William Procter, of Baltimore, in 1828, to his English relatives, containing vivid descriptions of scenes in the Separation period of Friends in Philadelphia, New York and Ohio. Portions of these letters will appear later in THE JOURNAL.

Review of the County Jails in Pennsylvania. Official report by Albert H. Votaw, a Friend, and Secretary of the Pa. Prison Society, Phila., 1920, 52 pp. Our Friend, Edward M. Wistar, is president, vice Joshua L. Baily, deceased, and John Way is treasurer

Calvert and Penn, or the Growth of Civil and Religious Liberty in America, as disclosed in the Planting of Maryland and Pennsylvania, by Brantz Mayer, Phila., 1852, 50 pages.

The Mystery of Easter Island. The Story of an Expedition, by Mrs. Scoresby Routledge (London : sold by Sifton, Prae & Co., Ltd., 67, St. James's Street, S.W.1., 9½ by 6½, pp. xxiv. + 404, and many illustrations). The expedition was begun by Mr. and Mrs. Routledge in 1913 ; they landed at various places in South America and reached Easter Island in the Pacific Ocean in March, 1914. The expedition left the Island in August, 1915, reached San Francisco in December, passed through the Panama Canal in March, 1916, and reached Southampton in June. The book is dedicated to Katherine (Wilson) Pease, the mother of Katherine M. Routledge (the author), "who was no longer here to welcome our return." Copy presented by the Author.

Memories of her Mother [Elizabeth Fry] in a letter to her Sisters [Hannah and Louisa], by R. E. C. [reswell], printed at Lynn for private circulation only. 1846.

Numerous letters dated in the later years of the eighteenth and early part of the nineteenth century written by Joseph John Gurney, Peter Bedford, John Hodgkin, Deborah Darby, John and Elizabeth Rowntree of Scarborough, Isaac Stephenson (from America), William Tuke, and others, have recently been presented to D and are undergoing reading and cataloguing.

A notable addition to the Reference Library has recently been made, by gift and purchase, of a complete file of the *Pennsylvania Magazine of History and Biography*, published quarterly by the Historical Society of Pennsylvania, at Philadelphia. The forty-four volumes (1877-1920) contain much of Quaker interest, which it is hoped, in time, to make available for students.

Notes taken during an Excursion in Scotland in the year 1820, by James Smith, Liverpool. Printed at the Lithographic Press, 1824, 4to, 76 pages.

French Pronunciation and Orthography, by Fr. Hermann, French and German Master in the Friends School, York, 120 pages, York, 1860, from the library of the late Dr. Willis.

Friedrich Hermann was a master at Bootham, from 1858 to 1862.

An interesting addition to the Reference Library has been made by J. Edmund Clark, from the Library of the late Fielden Thorp. It is a facsimile of *Bradshaw's Railway Companion*, dated 10th mo. 25th, 1839, No. 3. A description of this little book appeared in "The Friend" (Lond.), 1921, p. 458.

Margravine of Bremondroy

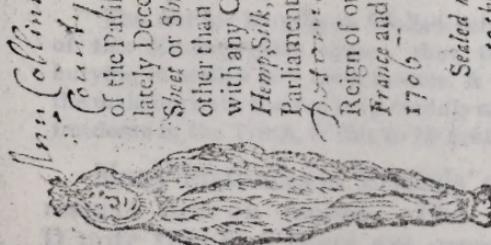
County of Cork of late
of the Parish of Bremondroy, That I, John Collins, in the County of Cork, and

late Deceased, was not put in, wrap or wound up, or Buried, in any Shirt, Shift,
Sheet or Strand, made or mingled with Flax, Hemp, Silk, Hair, Gold or Silver, or
any Cloth, Stuff, or any other thing whatsoever, made or mingled with Flux,
Hemp, Silk, Hair, Gold or Silver, or any other Material contrary to the late ACT of
Parliament for Burying in Woollen, but Sheeps Wooll only. Dated the 22 Day of
December, 1705, in the Reign of our Sovereign King George, of England, Scotland,
France and Ireland, Defender of the Faith &c. And in the Year of our Lord God,
1706.

Sealed and Subscribed by as who were present, and Witnesses
to the Sealing of the above said Affidavit,

John Lewis Esq; one of her majesties
Officers of the Posts for the County
of Cork, Certify, that the Day and Year above said, the said
John Lewis came before me, and made such Affidavit as is above mentioned,
according to the said late ACT of Parliament, Initiated, An Act for Burying in
Woollen. Witness my Hand the Day and Year above written

John Lewis



Satterthwaite
Langdale
1903 p. 10 A
dated 1714 add. in
edited by

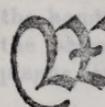
Longstaff's
Meeting
Quaker)

THE JOURNAL OF THE FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.
Devonshire House, 136, Bishopsgate, London, E.C.2

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Burial in Woollen



E present our readers with a reproduction of a certificate of burial in woollen, taken from the Southwark M.M. papers, deposited in **D**. The original is endorsed: "An Colens [her mark only] givis in a Child aged 3 yeare ould an a hafe with the Confolchens in the Bouels."

The first Act "for burying in woollen" came into force in 1666, and was followed in 1678 by another with more stringent provisions, as detailed in the quotation from Oliver Heywood. The Act came before the Six Weeks Meeting of London on the 30th of Fifth Month, 1678, and was thus dealt with :

The Act for burying in Wollen being presented to the Consideration of this Meeting—Doe agree: that the Complyance therewith as to burying in wollen is a civill matter, & fit to be done—and to procuring the makeing oath thereof they meddle not therewth but Leave it to friends freedome in the Truth, & this to be sent to each Monthly Meeting.

Many instances of Friends' obedience to the law in this respect are on record. The Wandsworth Registers in **D** note this and there are several certificates extant.

Book iii. of the Registers of Bengeo, co. Herts., is a record of burials in woollen, 1672 to 1812, and includes the entries of burials in the Friends' burial ground (*Middlesex and Hertfordshire Notes and Queries*, iii. 14). See

Satterthwaite's *Colthouse Records*, 1914; Longstaff's *Langstaffs*, 1906, p. 49; Reynolds's *Quaker Wooing*, 1905, p. 40. A reproduction of an affidavit (non-Quaker), dated 1714, appears in *Antiquarian Notes*, iii., 117 (1904), edited by G. Eyre Evans.¹ See also THE JOURNAL, v. 173.

The following extract is from the *Diarie*s of Oliver Heywood (1630-1702), printed in 1881, vol. ii., p. 194:

At the Parl. begun at Westminster 8 of May, 1661, by several prorogations, adjournments continued till 15 of July, 1678: An Act for Burying in Woollen. The former act made in 18 year of Reign ineffectual for lessening the importation of linnen from beyond sea and incouragement of woollen and paper manufactures in this kingdom, but unobserved—repealed, this inforce from Aug. 1, 1678, from thence no corpse must be interred in any shirt, shift, sheet or shroud made or mingled with flax, hemp, silk, hair, gold or silver or any stuff other than is made of sheeps wool, or be put into any coffin, lead faced, with anything but made of sheeps wool only upon pain of forfeiture of 5 li. All persons in holy orders—keep a register of persons buried in their precincts. One or more of the relations shall within 8 days after make affidavit under the hands and seals of two or more credible witnesses . . . that the person was not buried in linnen . . . persons dying of the plague are excepted.

Heywood cites a case of a Friend who disregarded the law in the hope of personal benefit:

Abraham Hodgson near Halifax, a quaker buried a daughter in linnen, gave 50 sh to the poor according to the act, went to Justice farrer, informed him of it, and claimed the other 50 sh to himself being informer, but Dr. Hook after got hold of it, makes for that latter 50 sh to himself as informer, prosecutes the business with much zeal—*Diarie*s, ii. 260.

The Act was repealed in 1814.

¹ The editor mentions the case of Mrs. Ann Oldfield, "buried in Westminster Abbey in 1730, who was by her express request wrapped 'in a very fine Brussels lace headdress, a holland shift with a tucker and double ruffles of the same lace and a pair of new kid gloves, and was then wrapped in a winding sheet of fine linen.' Her posthumous vanity has been immortalised by Pope in the well-known lines—

'Odious! in woollen! 'twould a saint provoke
(Were the last words that poor Narsissa spoke);
No, let a charming chintz and Brussels lace
Wrap my cold limbs and shade my lifeless face.'"

and then
several
Somewhat later an
made to London

Nicholas Naftel (1762-1842)

THE Naftels of the Island of Guernsey trace their ancestry back to Thomas Navetel, who owned land on the Island in 1534. But they have not been able to link up between that date and 1410, the last known mention of the name on the mainland of Normandy.

Thomas Naftel (-1764) married Elizabeth Blondel (c. 1731-1809)¹, the only child of Nicholas Blondel, "our celebrated clockmaker whose grandfather clocks are still so much esteemed over here and still keep such excellent time."² They had two sons, Thomas Andrew (1759-1843) and Nicholas (1762-1842). The father dying early the mother and sons went to reside with the latter's maternal grandparents and the elder son learnt the trade of clock-making. The younger son, after having, at an early age, led a seafaring life, was placed in the office of the Clerk to the Peace. His introduction to Quakerism is described by himself on this wise :

In 1776, whilst I was in this office, Claude Gay, a Friend in the ministry, came to Guernsey and as he had married a Guernsey woman, he came to the Clerk's office for some copy of law transactions concerning some of her property. . . . He preached several times in a large room and distributed several books.

The elder brother, being of a studious turn of mind, discovered one of these books—*No Cross No Crown*, and was convinced, by what he read, of the tenets of Quakerism. Nicholas, on the other hand, took again to a seafaring life (1779) and was a prisoner in France for some time. On his liberation he returned to his island-home and took up clockmaking. The influence of Thomas was soon felt by Nicholas and he was further impressed by a visit to a Friends' meeting at Exeter in which he uttered a few words, and after which he was invited to the home of John Dymond, the elder. On a business visit to London, c. 1783, he attended Westminster meeting at Peter's Court,

¹ "Elizabeth, widow of Thomas, died 1809, aged 78, non-member"—Friends' Registers.

² CAREY, *The Beginnings of Quakerism in Guernsey*, 1918.

and there met Jean de Marsillac and Louis Majolier, also several London Friends.

Somewhat later an application was made to London Y.M. for membership in the Society, in the following words :

Friends. Having by the light and spirit of Christ been brought to a convincement of your principles, we desire to be made members thereof.

T. A. NAFTEL

NICHOLAS NAFTEL

18th of 6mo. 1786.

PETER LE LACHEUR

MARGUERITE LE LACHEUR

The applicants were visited by John Eliot, Adey Bellamy, and John Sanderson and in the following year they were admitted.

In 1789, Nicholas Naftel married Mary Higman (1756-1820), of Cornwall, and in 1792 Thomas Andrew married Anna Jacob (1767-1801), of Fordingbridge, Hants.

In 1804 N. and M. Naftel and their children left the Island and settled at Colchester, where was living their eldest son, Nicholas. "I was mostly employed in gardening, and also in other jobs; sometimes repairing a clock or a watch."

Mary Naftel travelled extensively in the ministry, her husband mostly accompanying. In 1816 she crossed the Atlantic and was absent about two years.

For a short time from 1811 the Naftels lived in Southwark, "as I expected my son Nicholas to have walked the hospitals but he declined, and a place being vacant at William Allen's, Plough Court, chemist and druggist, thither he went." Then they returned to Essex and settled at Chelmsford.

After his wife's death, N. Naftel travelled about from place to place, and was in America on visits to his son Joseph, who emigrated thither. His eldest son, Nicholas Blondel (born 1791), was lost at sea off Newfoundland in 1826, and his daughter, Mary (born 1793), died in 1827. In 1831 he settled in Guernsey and died there in 1842 and was buried in the Friends' Burial Ground, near St. Peter's Port, a photograph of which appears in Miss Carey's pamphlet.

Joseph, the only surviving son (1799-1849), married in Guernsey, in 1835, Martha Dumaresque. They had

one son, Joseph Nicholas, who did good service in causing his grandfather's *Memoirs* to be printed.

In the elder branch, that of Thomas Andrew Naftel, the line is continued to the present, but Quakerism died out in Paul Jacob Naftel (1817-1891),³ father of Mr. Cecil Oakley Naftel, the owner of the *Memoirs*.

The book from which most of the foregoing has been taken is an octavo of 125 pages, entitled *Memoirs of Nicholas Naftel*. The preface reads :

These Memoirs are from the manuscript in my possession, I being the only one of the name living,⁴ except a daughter, of this branch of the family. The Naftels were originally from Normandy, where the family crest and order of Knighthood were bestowed in very ancient times.

JOS. NICH. NAFTEL.

Oct. 29, 1888.

The copy belonging to Mr. Cecil Oakley Naftel, of London and Chipstead, Surrey, has been on loan at Devonshire House. It is said to be the only copy in Europe.⁵

It is very fortunate that N. Naftel's grandson arranged to have the *Memoirs* printed, but unfortunate that many of the names of persons and places mentioned are incorrectly spelt and some almost unrecognisable.

For previous references in THE JOURNAL to Nicholas and Mary Naftel, see xiii. 15, xiv. 188, xv. 51, 53, 57. See also minutes of Essex Meetings.

³ "Our most distinguished Guernsey artist."—CAREY.

⁴ This was written in 1888—presumably the writer married later and had a son, as private advices from Cleveland, O., dated May, 1921, inform us of another Joseph N. Naftel, a young man, now living at 3177 West 14th Street, Cleveland, son of the printer of the memorials, whose father died recently.

⁵ A copy for D is much desired.

John Drake of Pilkley, near to Thornton (40 years a Quaker, but of late got above them) was buried at their burial place near Bradford, Dec. 30, 1691, aged 76.

OLIVER HEYWOOD, *Diaries*, ii. 161.

Notes and Queries

KEY TO ABBREVIATIONS

D—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jul.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

PUBLIC FRIENDS IN BUSINESS
(xviii. 26).—William C. Braithwaite writes:

"The letter from David Hall reads strangely if it is about business. But it is really about Quaker ministry. John Wilson, 'Clerk to the Merchants' Company,' *i.e.*, Clerk to Y.M., 1738, is encouraged to appear as a Minister and spoken of as expert in matters of business that come before the meeting. His wife and daughter were both leading Ministers, his daughter (see her Testimony in *Piety Promoted*) began her ministry at eighteen (thus strengthening the identification with Rachel Wilson). The reference to the revivings of trade amongst the young people and elders in London must refer to ministry, and 'the Trade I have been speaking of' in the last paragraph shows the metaphorical meaning of the whole letter."

SOUTHAM FAMILY (xviii. 21).—We have hitherto followed this family from Buckingham to Guernsey. By the kindness of Friends in charge of Minute Books at Poole, Banbury and Birmingham, we can trace the Southams to the end of the lives of the doctor and some members of his family.

Apparently the date of the Removal Certificate—Warwickshire to Guernsey—was some months after the arrival of the family in the Channel Islands, as we find from *The Memoirs of Nicholas Nafel*, 1888, p. 119:

"1833, 6mo. 16. A few Friends arrived from England last week, on a social visit to Doctor Southam and wife, namely: Thos. Gallionne, a native of Guernsey, S. [? J.] Cash and wife from Coventry with two daughters."

Dr. Southam and wife and daughters, Hannah and Ann, were received by Poole and Southampton M.M., 4 ix. 1834, and on 4 viii. 1836, they were certified to Banbury M.M.

In Fourth Month, 1838, Ann Southam, Junr., was disowned for non-attendance ("she said that she could not conscientiously unite with us in our manner of worship,") and in 6 mo., 1838, John and Ann and their remaining daughter were certified to Warwickshire North M.M.

We now turn to Warwickshire and find the following minute, closing the connection of the doctor's wife with the Society after fifty years' association with Friends:

1843, ix. 8. "Ann Southam, a member of this meeting, having for a long time absented herself

from our religious meetings, and the labour of friends not being effectual in inducing her to resume her attendance, and having also united herself to another body of professing Christians, this meeting feels it a duty to record its disunity therewith, and thus to testify that she is no longer a member of our religious Society."

Further information from Birmingham reads :

" In referring to our List of Members, it appears that John and Hannah Southam remained members till their death, but no burial notes appear to have been made out, nor is there any mention of their death on the minutes."

John Southam, M.D., died 20 iii., 1845, buried Mill Street Burial Ground, Leamington.

Hannah Southam died 19 x., 1843, buried in the same ground.

From extra-Quaker sources we learn that Ann Southam, Senr., died 22 iv., 1847 and was buried in her husband's grave.

John Southam was baptized at Barton Hartshorne, 11 Nov., 1756; he married Anne Priest of Aynho, 2 June, 1785. They had seventeen children, five of whom died young. The sons, Edmund, George, and Henry became surgeons.

Dr. John Southam had the degree of M.D. given him by diploma for writing an able Treatise on small-pox. He was among the earliest people to see the importance of vaccination and he had all his children vaccinated.

It is believed that the last Quaker member of the family was Mary Ann Cash (1819-1916), daughter of Joseph and Sarah (Southam) Cash (see *The Friend* (Lond.), 1916, p. 321).

IRISH FRIENDS AND EARLY STEAM NAVIGATION (xvii. 105-113; xviii. 46). At the last reference we read :

" The first steamship was not the *Sirius*."

Since this appeared we have received a letter from Mr. W. J. Barry, of Monkstown, Co. Cork, drawing attention to a paragraph in *Notes and Queries*, no. 170, March, 1901, p. 252, written by Mr. Everard Home Coleman, which runs thus :

" Being too small for the Atlantic trade she [the *Sirius*] was employed carrying passengers and cargo between Cork and St. Petersburg, London and Liverpool."

Mr. Barry adds :

" So you will see she was not alone the first steamer to cross the Atlantic but was also the first steamer to trade with Russia."

PETER ACKLAM, OF HORNSEA, E. YORKS.—Mr. William Richardson, of Hull, late of South Cave, writes :

" It appears that there was at Hornsea a family of the name of Acklam, and it is stated that they were 'important members of the Society of Friends [see *Illustrated Guide to Hornsea*, 1908, in D], and Peter Acklam had reserved the garden connected with the Low Hall, where they resided, for use as a burying place when required by his kinsfolk.' There were five memorial stones and singularly enough, though dated in 1667, the lettering did not seem to have suffered. Probably the covering of soil would account for this. The principal stone was to the memory

of 'Thomas Acklome and his wife, Anna Maria, each aged 72' [buried in 1667].

"The old meeting house in another part of the town is now used as a cottage, and it is said the yard behind it was formerly used as a burial ground, but I could find no evidence of this. On a board in the parish church recording charities, I found a notice that Peter Acklam in 1758 charged a house in Hornsea, formerly called 'Low Hall,' with the payment of 20s. yearly for the buying of gowns for poor women.

"Acklams were Lords of the Manor of Hornsea from 1684 to 1760."

Peter Acklam (—1690) was prosecuted, in 1678, as "a person generally reputed to be much inclined to Popery, and was thereupon imprisoned at York" (BESSE, *Sufferings*, ii. 143, v. also p. 99). He was accounted "the cheife of the sectaries in the East Riding" (*State Papers relating to Friends*, 1913, p. 235ff).

Peter and Alice, his wife, had several children.

—
"JUVENILE POEMS ON SEVERAL OCCASIONS." BY J. J.—A little book bearing the above title has recently been added to D by the kindness of J. Ernest Grubb. It contains twenty-five pieces and was printed at Waterford for the Author by Esther Crawley and Son, at Euclid's Head, Peter's street, M, DCC, LXXIII. Although not expressly so stated, there seems no doubt that J. J. stands for James Jenkins (c. 1753-1831), the diarist, for whom see vols. i. xv. xvi.

In the list of subscribers the name "James Jenkins" appears in small capitals.

—
A SO-CALLED QUAKER HIGHWAYMAN (iv. 34).—On this subject Ezra K. Maxfield wrote 12 ix. 1919 (then of Cambridge, Mass., now of Washington, Pa.):

"I happen to know that this particular story is simply a clumsy adaptation of an old continental tale, presumably Spanish, Longfellow in *Outre Mer* translates one of the versions of it in his 'Martin Frave and the Monk of Saint Anthony.' Thee will notice how closely it resembles the highwayman story. This making over of old material is a common practice in English satire. The transmutation of a friar into a Quaker is quite consistent with other treatments of the Quaker."

—
WILLIAM CROTCH (xiii. 14, xv. 3, 4, 8, 11, 20, 33, xvi. 12). Ann Cope to her sister (in law?) Rebecca Cope, wife of Jasper Cope, of Baltimore and Philadelphia, dated Philadelphia, 9 mo. 18, 1805: "Oh! how I should be delighted to attend your Yearly Meeting [Baltimore]. Dear old William Crotch and Richard Mott, both to be with you."

—
MARRIAGE LICENCE IN BISHOP OF LONDON'S REGISTRY.—"Gilbert Hagén, Quaker, of St. Olave Jury, bach., 21, married Jane Horne, wid., of St. John Evangel, Westminster, 1773, Feb. 1—to take place at St. Olaves Jewry."

Supplied by the Secretary of the Society of Genealogists of London, 5, Bloomsbury Square, W.C.1.

QUAKERS AND PARROTS.—“She hates Mirabell worse than a quaker hates a parrot, or than a fishmonger hates a hard frost.”

CONGREVE, *The Way of the World* (Act 1, scene 2), appeared A.D. 1700.

BEARDS' HATTER SHOP.—“*The Quaker* has received recently a photograph, unfortunately not clear enough for reproduction, showing a dilapidated brick building of barn-like design, the doors and windows of which are for the most part, insecurely boarded up with pieces of packing boxes. It is now the untidy habitat of several families of happy-go-lucky Southern negroes, but, in its youth—which began before the Revolutionary War—it was known as ‘Beards’ Hatter Shop the Fifth Avenue of Southern Quakerdom.’ Here the good Friends used to come from an area covering many miles, to procure their expensive broad-brimmed beaver hats, the exclusive model compatible with their principles. The old building stands between Guilford College and Greensboro, N.C., about one and a half miles from the site of the old Meeting House.”

From *The Quaker*, vol. i. (1921), p. 227.

RHODE ISLAND.—“That Rhode Island consists of more than 2,000 men fit to bear arms; that there are in it several persons of very good estates, ability and loyalty, but that the Quakers

and their friends, having got the sole power into their hands, would not admit such persons into any places of trust, nor would those persons (as things now stand) take any part of the government into their hands, expecting that the present misrule may cease and that they shall be brought under her Majesty’s immediate government, which the greater part of the people very much desire.”

The Manuscripts of the House of Lords, V. (New Series), (London, 1910), p. 312. From Report No. 1951, dated December 16th, 1703.

QUAKER INVENTIONS.—The notice-boards of the Great Eastern Railway Company contain reference to “the Holden injector” by means of which trains could be run with liquid fuel, thus in part overcoming the scarcity of coal for the locomotives. This injector was the invention of James Holden, a London Friend, who was Locomotive Superintendent of the G.E.R. from 1885 to 1907.

Our friend informs us that he was not the first engineer to use liquid fuel for driving an engine—this was first done by David Urquhart on a railway in South Russia.

James Holden was the first to build locomotives that could be run by either oil or coal, as need arose. All engines on the State railways in Austria were fitted with his patent and also those on other railways.

A pamphlet by J. Holden—*Note on the Application of Liquid Fuel to the Engines of the Great Eastern Railway*, taken from the

Minutes of Proceedings of the Institute of Civil Engineers, 1911, is in D.

James Holden has presented to D. a full-sized plan of the apparatus for burning liquid fuel (Holden's patent), combined liquid fuel injector and air ejector, locomotive pattern.

In *The Paper-maker and British Paper Trade Journal*, December 2, 1918, there is an obituary notice of Edward Bennis (1838-1918), and some account of his inventions. Edward Bennis was born at Waterford, and educated at Newtown School. After being several years in business, he retired and resided in Paris, and later in London.

"Some years after, entering once more into business, he began to take an active interest in the mechanical firing of boilers. . . After laborious and lengthy experiments, Mr. Bennis succeeded in inventing a self-clearing furnace, which answered the requirements he had set himself to meet. . . A new principle of machine-firing was later introduced, and effected a complete revolution in machine-firing, which took rank as a leading engineering industry.

"More recently, at Little Hulton, near Bolton, a newer system has been introduced by Mr. Bennis, in conjunction with his son, in which all the advantages of forced draught, machine-firing, induced draught, and self-cleaning furnace have been concentrated in one invention."

ROCHESTER SCHOOL FOR GIRLS.—Elizabeth (Lewis) Thompson, of Bridgwater, writes:

"My mother was taught by the two daughters, Ann and Elizabeth Rickman. When I was a child I

used to see these two old ladies at London Y.M. Ann was a forbidding looking person. I have a sampler worked by my mother and signed 'Phebe Burne, Rochester School, 1812.' My father's cousin Margaret Darton, was taught by them at a later date. When I was at her school at Stoke Newington, she used to be fond of telling us she was 'starved' there and gave is a graphic picture of her feelings."

Ann Rickman, an Elder, died in 1869, aged seventy-eight, and her sister, in 1874, aged seventy-nine. The date given above would imply an earlier date for the opening of the school than the one given on page 60.

There is in D. a copy of a circular relating to this school, commencing:

"Elizabeth Rickman and Daughters continue to instruct," etc., dated 1 mo., 1819.

There is also in D. a letter from Ann Rickman, dated 26 ix. 1839, which gives an account of the convincement of two soldiers, William Dyne and Henry Newton.

Elizabeth (Alexander) Rickman died in 1832, aged seventy-three.

"On account of her husband being frequently from home on religious service, the superintendence of a large family, including a boarding school, devolved much upon her for many years" (*Annual Monitor*, 1833, p. 39).

The discontinuance of the boys' school, Boley Hill, took place early in 1829, not 1833, as stated on page 60.

"SOCINIAN, QUAKER AND DEIST.—Extract from *Life of Mahomet*, by Humphrey Prideaux,

D.D., Dean of Norwich. London, The Seventh Edition, MDCCXVIII.

Contains an Address to Deists, and says that the object of writing the Life is to convey warning by past history. In the Preface "To the Reader" there occurs the following, after some condemnation of those who have dared to leave the ancient Church "to make way for new schemes of their own invention," the writer continues :

"I say, when matters are brought to this pass, do we not equal or rather excel the Wickedness of Contention, Strife, and Division, for which God pour'd out his fierce Wrath upon those once most flourishing Churches of the East, and in so fearful a Manner brought them to Destruction thereby? And have we not Reason then to be warn'd by the Example? Have we not reason to fear, that God may in the same Manner raise up Mahomet against us for our utter Confusion? and when we cannot be contented with that blessed Establishment of Divine Worship and Truth which he hath in so great Purity given unto us, permit the wicked One by some other such Instrument to overwhelm us instead thereof with his foulest Delusions? And by what the Socinian, the Quaker, and the Deist begin to advance in this Land, we may have reason to fear, that Wrath hath some Time since gone forth from the Lord for the Punishment of these our Iniquities and Gain-sayings, and that the Plague is already begun among us."

Copied by Isaac Mason from original book in Royal Asiatic Society's library, Shanghai.

BARBARA BLAGDON.—The land records of the county of Bucks in Pennsylvania show that Barbara Blackden, late of the City of Bristol, died seized of 500 acres of land in Pennsylvania; that she had issue, one daughter only, Mary Blackden (married John Watts in 1670), who had two daughters, Ann (b. 1674) who married William Ginn, in 1699, and Mary (b. 1677), who left one daughter Mary Sheppard.

In 1726 William Ginn, of the city of London, Refiner, and Ann his wife, "in consideration of natural love and affection and five shillings," conveyed to Mary Sheppard of the city of New York, all their interest in the said land. In 1736 William Jolliffe, of Northampton, in the county of Bucks, and Mary his wife, late Mary Sheppard, conveyed some of this land to Joseph Dyer. Whether this William Jolliffe was one of the Virginia family, of which a genealogy was published in 1893, has not been ascertained.

"MR. SOUTWERKE" (xviii. 36).—Mr. Kelly, of Barrow, writes :

"It is singular that the name of Mr. Soutwerke should have remained in obscurity so long, especially as William Close, the editor of the second edition of West's *Antiquities of Furness*, noted the name in the Dalton Registers in his ms. "Itinerary of Furness," so far back as 1807, and a full account of the visit of George Fox to Walney, and the incident referred to, with Mr. Soutwerke's name, was printed in the *Proceedings of the Naturalists' Field Club* in 1897."

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Death of J. J. Green

On going to press we learn that Joseph Joshua Green, of Hastings, died on the 24th of October, aged 67 years. He was a liberal and enthusiastic supporter of the Historical Society and Reference Library

